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THE TEMPLES OF ANKING
AND THEIR CULTS
A STUDY OF MODERN CHINESE RELIGION

A THESIS

IN THE HISTORY OF RELIGIONS

PRESENTED TO THE FACULTY OF THE GRADUATE SCHOOL OF THE
UNIVERSITY OF PENNSYLVANIA IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE
OF DOCTOR OF PHILOSOPHY

JOHN KNIGHT SHRYOCK

PARTS

1931

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FOREWORD

000 *It means a great deal to students of Chinese religious thought and practice to have such a book setting forth in an accurate and admirably clear way the details in connection with the religious life of the people of Central China. But the book gives more. It draws out of the details a clear picture, a perfect survey of the whole external religious apparatus from times past down to the present, thus enabling missionaries and other westerners who wish to come in close and sympathetic contact with the people among whom they are working, to get a reliable guide.*

I deeply admire the painstaking care Mr. Shryock has taken in giving all this valuable information. One feels also that he has the sympathetic mind so necessary when investigating and treating the religious aspects of another civilization.

The book is not only extremely helpful for the people working in Anking. Western students at large will find an abundant store of concrete facts, which will help them to understand the theoretical analyses of China's religions given in the greater books dealing with these topics. The materials taken from Anking do in a remarkable way hold good for all the cities of Central China.

I congratulate the author and the Anking people upon this splendid work.

Ching Fong Shan, Nanking.

September, 1924.

KARL LUDVIG REICHELT.

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[p. 1] [pp ii, iii, iv contain
no textual material]

PREFACE

114 The author has lived in China for nine years and in Anking for eight. During that time he has studied the religion of the people as well as he could, but it will be obvious to anyone familiar with the Chinese language, that he cannot have so mastered it as to translate unaided some of the poems, essays and inscriptions given in this paper. Moreover, some of the facts given could not be secured by a foreigner alone.

080 The author wishes, then, to acknowledge his debt and gratitude to many Chinese friends, and especially to Mr. Wang Erh Ping, who worked with him for more than a year on the translations, and to thank Dr. Reichelt, the Rt. Rev. D. T. Huntington, and Mr. A.-W. Sims Lee for their kindness in reading the paper and making corrections.

The Romanization has been made as uniform as possible, but where reference is made to some other foreign work, the spelling of the reference book has been used. The dates are taken from the dynastic tables in the *Encyclopedia Sinica*. In referring to emperors, the name of the dynasty has been prefixed according to Chinese usage, as Ming Wan Li, for the reign Wan Li of the Ming dynasty. The only exceptions are the Manchus, who are so recent and whose names are so well known as to make it seem unnecessary.

I am greatly indebted, also, to Dr. B. Laufer, of the Field Museum, Chicago, and to Mr. Huang Kuei Yuen for many valuable corrections.

University of Pennsylvania, October, 1927.

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THE TEMPLES OF ANKING AND THEIR CULTS A STUDY OF MODERN CHINESE RELIGION

INTRODUCTION

000 Men have found two principles with which they have attempted to explain or describe the behaviour of their universe, the principles of mechanism and of purpose. The first of these has resulted in science, the second in religion. Neither has been altogether successful in its task, if experience is to be regarded as the test of the results, for both science and religion are obliged to take their cases out of the hands of experience and rest them upon arbitrary definitions and ideals. So the scientist explains away in advance the inaccuracies of his formulas, and the worshipper ascribes the failure of the god to answer prayer to his own sin and ignorance. And in spite of the fact that these two principles when applied to the universe as a whole are usually considered to be mutually exclusive, it seems impossible for a man to act and think without making use of both formulas, using one and then the other, as each suits his convenience. The most animistic savage assumes a regularity in as many of the phenomena about him as he can, and the most learned and consistent scientist finds it impossible to escape from the dominion of such words as "ought" and "use". Yet on the whole we are justified in saying that science represents an attempt to explain the universe in terms of mechanism, while religions, from the philosophical point of view, are efforts to

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[p. 9] [p. 8 is blank]

000 describe all things within the reach of man's thought and experience in terms of purpose.

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A peculiar fact in the history of Chinese thought is the absurdly small place in it occupied by the scientific ideal. It is peculiar because the Chinese have produced great thinkers, and great scientific inventions as well, yet these inventions have almost never been developed as in western civilization. Recently Chinese scholars, like Hu Shih, have endeavored to find scientific systems in ancient Chinese philosophies, but Hu has been criticized by Liang Ch'i Ch'ao for reading into passages what he wished to discover. What the Chinese classics really mean is not a question that can be discussed fruitfully by any except Chinese, but it seems clear that in spite of the beginnings of science ascribed to the disciples of Mo Ti and others, the trend of Chinese thought since Confucius, and indeed before him, has been to be interested in the problems of ethics and politics, and to interpret all things in terms of purpose rather than of mechanism.

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It is true that in China there is found the entire range of magic, the mother of science. One western work on the Feng Shui, or "Wind-Water Doctrines" calls them the Chinese ideas of nature. These magical ideas and practices have often been confused with religion, to which they are actually antipathetic. Yet even in their magic the Chinese have sought a purpose, and in the chapter Hung Fan of the Shu Ching, "It is asserted that climatic change is directly related to the moral conduct of the people." (*Encyl. Sin.*, Astrology) There have always been disciples of Confucius who have stood against the practice of magic, though sometimes their own principles have been merely more refined and sceptical rather than more truly religious, and on the whole Confucianism has erred on the side of agnosticism rather than superstition. But the Confucian officials have made no question about the existence of the ghosts and nature spirits with whom they entered into official relations on the part of the people they represented, and since this is true of the leaders of Chinese thought, it is natural that the common people should always have found personality behind the forces of nature, the unities of society and the abstractions of thought.

1 [Errata: should be what. Cf. Errata
^ sheet, p. 204, cat. 116--Analyst]

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As far as a foreigner may judge, the Chinese have a much stronger ethical feeling than religious. Chinese classical literature is remarkable for its freedom from the primitive obscenities which are found even in the Bible and a man who really tries to live up to the Confucian ideal is a very moral individual, while today it is very common for educated Chinese to have regular periods for self examination and ethical adjustment. But in the temples the Chinese onlookers are singularly lacking in what westerners consider the spirit of reverence, ridicule is cast upon those who devote themselves to a religious life, and I have frequently seen mockery and burlesque of the practices of devotion, carried on before the very altars of the gods. However, irreverence and doubt in the day time may very well go hand in hand with fear and belief at night, and many who profess themselves free from "superstition", in time of danger would doubtless rush to "embrace the Buddha's foot." There are few Chinese who in emergencies would not accept the existence and seek help from personal forces behind the various phenomena with which they are confronted. And there are, of course, sincerely devoted men, such as may be seen at the great Buddhist pilgrimages. 812 771

The ideas associated with personality and purpose are gathered together by introspection and the observation of the behaviour of other men. It is inevitable then that in measuring the universe in terms of purpose, man himself, as Protagoras said, should be the measure, and it is not reasonable to speak of religions as anthropomorphic as if that were a crime, for it is impossible that they should be otherwise. It seems also evident that man's reactions toward phenomena were based on mechanistic or purposive principles long before those principles themselves became distinct in the mind of anyone, and it is not necessary to suppose that primitive man, or modern man for that matter, had in his mind a complete cosmological system in order to see that his behaviour can be explained by certain principles of which he himself may never have been conscious. We may, therefore, attempt to sketch some of the ideas which consciously or unconsciously have influenced and guided the development of Chinese religious thought and practice, as they have guided in a greater or lesser degree the religious development of all peoples.

771 The fundamental principle is analogy. In the first place, if the forces of nature are controlled by spirits, these personalities must obviously possess enough human qualities to make the use of the term intelligible. De Groot is right, therefore, in beginning his great work on Chinese religion with the study of the way in which the dead are worshipped, for not only is this worship at the heart of Chinese religion, but the worship of gods and canonized heroes is patterned after it, and the ideas behind the other cults are similar to those underlying the worship of the dead.

771 764 A familiar but none the less surprising fact in the behaviour of purposive individuals is that at times they cease to behave in a purposive way. Sleep, trance and death have characteristics in common which naturally link them together. It has generally seemed reasonable to suppose that the awakening of a man was caused by the addition of something which was absent during his slumbers. Yet during our sleep we dream, and in our dreams move in a world which much resembles that of our waking moments and is none the less real while we are in it. An obvious and simple explanation is that while asleep our spirit enters or comes into communication with another world, or moves more freely about this, as the case may be.

But the purposive behaviour of any individual eventually ceases altogether, and it would appear that death is a permanent departure of the spirit from the body, wandering so far away that it cannot return. When a man is sleeping we call to wake him, and his return to consciousness shows that his journey cannot have been long. A fainting fit or a trance is more serious, since calling does not have same immediate effect. So in such cases the Chinese sometimes cry the person's name from the house, top or beat a gong to bring him back. When death occurred, the ancient Chinese custom was not only to call for long periods, to wail and make as much noise as possible, but even to send men along the roads summoning the deceased back to his home. The clothes of the dead man also played a prominent part in the ceremonies, as they would attract his attention. "Calling back the soul bears the character of a prayer", says the Li Ki, Chapter 12. The death howl and the great care taken of corpses in China are due to the same rea-

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soning. (DE GROOT, has treated the subject very fully in his *Religious System of China*, Book I, Part. 2).

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As death is merely the departure of the spirit to another world, it is necessary, at least for most of us, to conceive what this other world is like. The easiest and simplest way, familiar to all peoples, is to think of it as a country similar in its main outlines to our present universe, in all but one respect. Therefore, the Chinese spirit world has its officials, its yamens, its police, judges and a complete social system in which a newly arrived spirit would have no difficulty in finding his bearings. But the chief difference between the two worlds is of the greatest importance. The future world is ethical, a place where virtue is rewarded and vice punished, where hells with grotesque physical punishments wait for the sinner, and heavens of rather earthly bliss for the good. Every Hsien city in China has or ought to have its city-god temple, containing the judge of the dead and his officials, as well as vivid representations of the sufferings in store for the wicked. (GILES, in *Strange Stories from a Chinese Studio*, has translated many tales which give the details of Chinese ideas about the future world. In the same volume is a Taoist pamphlet, the *Yu Li Ch'ao Chuan*, describing the ten hells. Doré, however, is the fullest authority on the subject.)

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But the virtuous man on entering the next world receives not only happiness but power proportionate to his virtue while on earth. And as it is our duty to revere age and virtue in living men, it is much more our duty to reverence them in those whose authority and power have been enormously increased by their entrance into the spirit world. For to the Chinese the two worlds are not more distant from each other than are the worlds of sleep and awakening, so that power in the one means power also in the other.

This transference of power from one world to the other can work both ways. Not only do spirits, ghosts, devils and gods exert influence on us, but living men may by their actions affect them. The worst evil that can befall a man is to have no male descendants to look after his welfare in the after world by sacrificing food, paper money and other things, and conversely "hungry ghosts" torment the living.

771 Moreover, since the social and political systems of both worlds are much
776 the same, the officials of this world during their term of office have certain
powers in the next. The emperor in particular might canonize virtuous dead,
decree that worship be paid them and even establish them as gods. He also
rewarded and promoted those gods who had notably benefited the people.
Since the republic the national legislature has exercised the same prerogative
in at least one instance, that of Yo Fei, who has been made something very
like a god of war and coupled with Kuan Ti. The officials report not only to
their worldly, but to their ghostly superiors, and they have power to punish
recalcitrant deities who are below them in rank.

For instance, in time of drought the official of a Fu district may officially
try and condemn the god of a Hsien district included in the Fu, for not sending
the needed rain, and as a punishment the god may be carried out into the hot
sun or publicly beaten in the person of his image.

The religious duties of officials would make an interesting subject in
itself. Formerly the emperor sacrificed to heaven and earth, while the pro-
vincial officials sacrificed to the local deities, such as the gods of mountains
and streams.

771 Just as the emperor represented the nation and performed certain duties
776 for it and in its name, so did the officials represent the constituencies under
782 them. And as the emperor took the blame for any national calamity upon
himself, so the officials ascribed any general disaster within their jurisdiction
to their own lack of virtue. This responsibility was often taken in great
seriousness. The officials regularly sacrificed in the local temples, reporting
current events to the appropriate god. I have not come across any instance,
however, of an official sacrificing as an official in a definitely Buddhist or
Taoist temple, though it would be rash to say it has never been done. The
temples in which they do worship will be considered later. In times of trouble,
the official was responsible for securing spiritual as well as material help. He
was responsible for calling fasts, processions and special sacrifices when the
occasion demanded, and he must head the list of contributors if funds were
need for the repair of temples. The journey to the top of the Great Dragon

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Mountain under the terrible summer sun, described later in this paper, would be a very serious and difficult feat for an elderly man, and another conscientious official of Anking worried himself to death because he could not prevent a plague of locusts. There seem to have been a good many officials appointed under the old examination system who were a credit to their country and their profession. Many of them after death, or even before, have received sacrifices as a reward for their former service and devotion, but a living official would not receive worship until he had been transferred to another position.

And not only do the virtues displayed in this life increase the power of the individual in the next, but the manner of death is of great importance. death is naturally dreaded, a voluntary surrender of life, especially when in the interest of the people or in defense of some moral principle, shows the possession of a great spirit and insures power in the spirit world. Such suicides nearly always receive worship, even from those to whom they had lately been opposed politically. For instance, about 1360 the Mongols were driven from Anking by the Chinese armies; and the Mongol governor, his officials, wife and children committed suicide. The first Ming emperor, Hung Wu, not only canonized him but erected a temple in his honor. It does not seem as if this were propitiatory, for victors have frequently violated the graves of their enemies (DE GROOT gives instances of revenge by punishing corpses, *Rel. Sys. of China*, vol. I, p. 343 ff.).

Of the processes of nature that which most suggests a transference to the spirit world is burning. Fire appears to be thinner and more volatile than air, and the object burned seems to disappear. It is natural then to assume that men may gratify the wants of the dead or send prayers to a god by burning appropriate objects, for fire translates things to the spirit world. Possibly well educated men regard the process as symbolic, but the majority take it literally. However, the Chinese do not believe that everything which may be consumed by fire thereby becomes spiritual, which might be consistent but would be rather inconvenient.

Paper money, servants, horses, houses and such things are offered to dead men but not to gods, for whom petitions are written upon red or yellow

771 paper and burned before the altar or in the courtyard of the temple, the flames
782 carrying the prayer direct to the god addressed. The written word has itself a spiritual value. Every Chinese city has public fireplaces and men are employed to collect waste printed matter and burn it, though this may be only an act of reverence. Whether the idea of transference to the spirit world applies to incense is doubtful. The Chinese make few burnt offerings of animals. There are some instances, as in the sacrifices at the Temple of Heaven, but those things offered to Earth are not burnt. The Li Chi mentions both burnt and unburnt offerings, and the sacrifice may or may not be bloody.

771 There is no definite line between the worship or reverence paid to ances-
776 tors, to the virtuous and distinguished dead, and to gods, for they grade into one another so that any division is arbitrary. Men dead are pleased much as men living, and gods are very like men in their tastes. An instance of this may be seen at the annual ceremony of sending the Kitchen-God to heaven, which takes place in every home on the 23rd of the 12th month. Following the other rites, a plate of chopped straw and beans is taken into the open and its contents thrown upon the roof so that the god's horse will have something to eat on its long journey.

Some gods, Shang Ti for example, maintain a supernatural origin, but most of the seats on the Chinese Olympus are filled by deified heroes. The majority of these heroes are relatively recent historical characters, like Kuan Ti, a general of the 3rd century A. D., the facts of whose life are well known. A few claim ancient origin, like the mythological emperors Huang Ti and Shen Nung and the Taoist gods of the five mountains, who were generals at the time of the founding of the Chou Dynasty, some are said to have been men, like the City-God, but their status is difficult to determine, while others died as recently as the Sung Dynasty. It generally takes some hundreds of years for a man to attain a pure godhead, even though he may be worshipped immediately after his decease.

Many old gods no longer have worshippers and their places are filled by upstarts. Cults arise and die away, only remembered as their names occur in literature and history. Mountains and rivers survive, but the names of

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Tibetan Devil Dancers.



A Dragon Procession.

[facing p. 16]

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771 their deities change and are forgotten. Temples decay, cities are ruined,
 776 tombs desecrated and the names of states vanish or linger on in villages and literary titles. So also the fate of the gods changes; they flourish and are abandoned by their worshippers. If they represent some permanent force of nature they are revived with different names. Even a god may not control his destiny.

779 Polytheism is the natural result of an attempt to personify the phenomena of nature. A mountain is not a river and if both are to have spirits connected with them, it is much more consistent to have two spirits than to have one. Sometimes the forces appear actually antagonistic, as fire and water. Similarly, one city cannot be identified with another, and the shoemakers would prefer a different patron from the barbers. Shang Ti may be inclusive in the sense that heaven covers all below, but he is not and can hardly be exclusive, in the sense that there is no other god. The same is true of the combination Heaven-Earth, whether that is monotheistic, according to Legge, or dualistic, as De Groot thinks. An attempt to describe nature in terms of purpose may consistently end in a multitude of gods, or at most in henotheism. It is unlikely, to put the matter mildly, that any Chinese, no matter how strong his feeling for Shang Ti, ever denied the existence of lesser gods — except of course pure materialists or the followers of some foreign religion like Christianity or Islam. That is, the religion of the Chinese people was never monotheistic. The emperor worshipped Shang Ti, but the people worshipped and propitiated the multitude of forces, variant, opposed, beneficent or harmful, which confront man in his daily life, and these forces appear, not as one, but as many personalities.

776 Two factors determine the popularity of a nature god, the need for what he gives, and the uncertainty of his giving it. Men need air, but there is no god of air, because it can always be obtained without supernatural aid. It is not so with rain, and the cult of the rain god is universal. The popularity of other gods is not always so easy to explain, for instance, the God of War, who is universally worshipped by a peace loving people, possibly because he is the hero of the most-popular Chinese novel, "The Three Kingdoms"

1/2 [Errata: should be Shang. Cf. Errata
 sheet, p. 204, cat. 116 -- Analyst]

776 But as the soul is not the same as the body it inhabits, so the god is not identical with that he personifies, nor limited or confined to it. The Fire God is not fire, nor the Thunder God, thunder. A god may represent and dwell in a mountain, a city or a country district, but he may also leave that place, perhaps for ever. This is also true of the relation between a god and his image and temple (SOOTHILL, *Three Religions of China*, p. 129). Moreover, the god must have manifested his power if he were to have worshippers. Sacrifices were not offered for nothing, and a god was judged by his performances. When it was obvious that he had answered prayers in some notable manner, the local official reported the matter to Peking, the Board of Rites investigated, and on their recommendation the emperor bestowed a title on the god, promoted him in rank, or presented him with a Pien Eh, or inscribed tablet. I do not know of any titles given under the republic, but I have seen a Pien Eh presented by Shu Shih Chang while president of China. This relation between the god and his habitat, combined with the requirement that he show his ability, may be illustrated by an amusing incident which recently occurred in Anking.

776 Outside the Ling Hu Gate was a small shrine to a local earth god, one of
778 the numerous altars found in the country and called T'u Ti Tsi. The monks of a near by Buddhist temple within the walls determined to exploit it, probably for business reasons. They advertised that this local shrine had become the home of a god with great healing powers. Elaborate services were held, crowds assembled, miracles were said to have been performed and offerings were many, but an unfortunate accident ruined the venture. A sick man was brought by his family, and for medicine ate the ashes from incense burned before the god. Alas, the god was so careless as to allow the patient to die. His relatives then went to the shrine and cursed the god so badly to his face, that he left the spot and could or would not perform more acts of healing. The place is now deserted, for as the Chinese say, it has no longer any "Ling", or efficacy.

776 The power of these gods is strictly limited, although they are sometimes
796 addressed in language implying universal authority. The worship paid to

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different gods is very much the same — I am speaking of indigenous deities chiefly — but the times differ, and the principal festival of each cult is on the birthday of its god. The temples may or may not have special services on the great Chinese feast days, like the Ch'ing Ming, the Dragon Boat Festival, the Middle of the Seventh Month and the Mid Autum Festival. Each god has his special functions but there are no patent rights, and almost anyone may be petitioned for children, for example. The essential elements in worship seem to be prayer, bowing or prostration, incense and candles. The various offerings, none of which are always present, will be mentioned later.

A god manifests himself in various ways. Frequently he appears in visions and dreams. He may answer prayer in a natural way, as when a swarm of locusts is eaten by birds and frogs. He may inspire men to work together for a common end, or move an individual to sacrifice himself for the general good. Unusual natural phenomena of almost any kind show the presence of a god or indicate his will. Such are thunder and lightning, the flight of birds, floods, plague and drought. Another way is to sacrifice and then use various devices for telling fortunes, like drawing lots, or observing the position in which two curved sticks fall. The natural explanation of eclipses has been known since early times, and I do not know of any use made of the organs of animals in determining the future. The ancients used tortoise shells. In general, anything which seems to be beyond the control of man is held to show the power of some god, provided the occurrence is irregular enough to attract attention. When prayer is unanswered the god is either angry or impotent.

This investigation is in general limited to those gods who are found in the temples of Anking. Little will be said, therefore, about divinities like the Kitchen-God, or the peculiar cults of other localities, such as the worship of T'ien Hou in the province of Fukien. Then there are other gods, like Shang Ti, whose worship was the prerogative of the emperor, and whose temples are found only in Peking. In Anking I have been unable to find any temple god whose activities were unmistakably malevolent, so that although

776 these gods may become angry because of neglect or a lack of virtue among the people and officials, their general attitude is beneficent.

These gods may be divided into six classes.

1. The gods of localities, such as the T'u Ti, or Earth Gods.
2. Gods of natural forces, such as fire and rain.
3. Gods of artificial processes, like weaving and carpentry.
4. Deified heroes.
5. Gods of political and social units, like the Fu and Hsien " Wall and Moat " Gods.
6. Gods who represent general ideas, such as war, literature and happiness.

776 These classes are not mutually exclusive, so that a famous general may be the god of war or a great writer the god of literature. And it may be said, that when a man has become conspicuous for certain abilities or virtues during his life, he is apt to be worshipped as the god of those qualities in the abstract after his death. As was said before, a large majority in the Chinese pantheon were once human individuals. The most frequent petition seems to be for offspring. In general, any unit, social, political and natural, has a god as the symbol of the uniting force. They are often regarded as the ancestors of their followers, as Lo Tsu is the ancestor of the barbers, (GAMBLE, *Peking Social Survey*, p. 434), and they are the source of the peculiar blessings and arts of which they are the personification.

771 The introduction to Section 9 of the Huailin Hsien Chin, ¹ on temples, gives a good idea of the attitude of educated Chinese toward religion.

776 " Concerning sacrifices.

" It is impossible to explain why people say that there are gods and devils, but we know that virtuous kings established sacrifices. Those who have given good laws to the people ought to have sacrifices offered to them. Those who have loved their country all their lives should be worshipped. So also those who have prevented danger and trouble, whether from nature or from men. These things are unchangeable forever. (*Li Ki*, Bk. 20, Sect. 9).

" It is necessary that a city should have a governor; the men who fill

¹ [Errata: should be Chih. Cf. Errata sheet, p. 204, cat. 116--Analyst]

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the office change, but the office remains. In the same way we speak of the gods of the wind, clouds, thunder and rain, mountains, rivers and cities. We do not know their names, and they are not all one god, but we have certain days on which to make sacrifices to them. 771
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" Certain people at certain times worship a certain god, and make that god famous, but if the worshippers and the sacrifices are few, the name of that god becomes less. Chu Hsu could only show himself once, in a vision, during the time of the Eastern Han, when he was angry with Wang, Feng and Wu of the Six Dynasties, but the deeds of T'ien Hou are not limited to the world of the dead, and the superiority of Kuan Kung is like that of a great official. From this we know that even the gods themselves cannot control their fortunes, so that some have a great number of worshippers, while others have but few. Yet although these ceremonies seem foolish to men of education, they control the minds of the many. They are in accord with the principles of religion and can help the laws of the government. Therefore we have gathered here the temples to those gods that are mentioned in the calendar of sacrifices, as well as others commonly worshipped by the people. "

THE TEMPLES OF ANKING

361 The city of Anking is the capital of the interior province of Anhui, in central China. It is situated among low hills on the north bank of the Yangtze River, which there runs due east for a short distance, 370 miles from Shanghai, in lat. 36 9'N. and long. 116 5'E. The *Encyclopedia Sinica* gives its population as 40,000, which is probably as good a guess as can be made at present. Unfortunately the census of the Chinese Post Office gives only the figures for the Hsien, which is a district many times larger than the city. The city wall is about three miles in circumference, but there are suburbs outside the East, West and North Gates. There are lakes to the north and northwest, and about ten miles to the north is the Great Dragon Mountain (Ta Lung Shan) which is about 3000 feet high. The country is a fairly fertile agricultural district.

361 197 The language of the people is a dialect of mandarin, differing slightly from that of Hupeh, but fifty miles north or south of the river the pronunciation has changed so that an Anking man may not be able to make himself understood by the uneducated coolies in Taihu, for instance. With a gentleman he would have little difficulty.

441 633 361 The city is not remarkable for any special products and is not of great importance commercially. Good inks are sold there, but they are made in other places. A tributary from the north enters the Yangtze outside the West Gate and there seems to be a considerable amount of trade carried on it in junks. Anking is not a treaty port, although it was intended to make it so at one time, but local opinion was able to prevent it. The river steamers

[p.23] [p.22 is blank]

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361 call there, but only the Chinese lines have wharves. What importance the city has at present is due to its being the provincial capital, and I should say that one-fourth of the land inside the walls is occupied by public buildings such as yamens, gaols, schools and temples. There does not seem to be any chance that the city will be reached by railroads in the near future, and this has reacted against its influence. It is a rather sleepy, conservative, comfortable place to live in. For many decades it has been slowly recovering from its destruction at the time of the T'ai-p'ing Rebellion, but prosperity seems to be approaching at last, and there are one or two small cotton mills, a mint, electric light and telephone companies.

361 As Chinese cities go Anking is not very old. An imperial road from Canton to Peking went north from Nanchang to Kiukiang, where it crossed the Yangtze, and then ran diagonally across Anhui, through the cities of Ssung, T'aihu, Ch'ien-shan, T'ungch'en, Hsuei and Huaiyuen, where it crossed the Huai River not far from the modern Pengp'u. Anking is located to one side of this road, about sixty miles east of T'aihu and south of T'ungch'en, so that whoever held Anking could control the road, which before the coming of the railroads was one of the main arteries of the empire. Yet it does not seem to have been built for this purpose. There are stories that the city is on the site of a fort built by the famous Tsao Tsao, of the Three Kingdoms, who lived around 200 A. D., but the Huai-ling Hsien Chih, which is the best authority, says that nothing was there until the Sung Dynasty, and moreover, it does not appear that Tsao Tsao ever came so far down the river. The accepted story is that in the 1st year of Ching Ting (1260) when the Southern Sung Dynasty was making its futile struggle against the Mongols, a number of wealthy families from Ch'ien-shan founded Anking because its position, surrounded by the river, marshes and concentric lines of hills, was more easily defensible. The city makes an admirable bridgehead for a southern force and only recently was so used by the T'ai-p'ings, but the Pukow-Tientsin and Hankow-Kaifeng railways have taken away its strategic importance, fortunately for the peace of mind of its inhabitants.

The chief events in the history of the city correspond to the general

SHRYOCK — The Temples of Anking.

Pl. 2

716



These seem to be the Gods of Literature.



Celestial Warriors.

[facing p. 24]

THE TEMPLES OF ANKING

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361 history of the country and can be stated briefly. In the 1st year of Sung Kung Ti (1274), the city surrendered to the Mongols. In the 18th year of Yuen Hsun Ti (1351), the city was captured by Ch'en Yiu Liang, a Chinese in rebellion against the Mongols, the governor, Yu Chueh, his officials and family committing suicide. Two years later Ch'en was killed by Chu Yuan Chang (Hung Wu), who became the first ruler of the Ming Dynasty. In the 2nd year of Ch'ing Shun Chih (1646), Anking surrendered to the Manchu armies. In the 3rd year of Hsien Feng (1854), on the 17th day of the 1st month, the "Robbers of Kuantung", the T'ai'p'ings, captured the city, which they held until the 3rd month of the 10th year of Hsien Feng, when it was recaptured by the imperialists under Tseng Kuo Fang. In the 3rd year of Hsuan T'ung (1911), Anking declared for the republic. An abortive attempt by revolutionaries some time before had failed, though the governor was assassinated.

631 Under the empire each province was divided into a number of Fu, or
634 prefectures, and each Fu in turn consisted of so many Hsien, or counties. The county seat, or Hsien city, was the small est place allowed a wall, at least in the Yangtze Valley, where small towns and villages are not so protected. There are instances of cities growing to great size without being permitted a wall, because they did not rank as Hsien. The best known are

633 Hankow and Chingtechchen. ¹Anking is a Fu city and contains six Hsien,
634 Taihu, Susung, Wangchiang, Ch'ienshan, T'ungch'en and Huailing. The city was the seat of both Fu and Hsien officials, as well as provincial, since it served as the capital city of the province of Anhui, the Fu of Anking, and the Hsien of Huailing. It has temples to both Fu and Hsien City-Gods, which is unusual. The divisions have been slightly changed under the republic.

219 Each Hsien city publishes a sort of encyclopedia of information about
361 itself, called a Chih. The table of contents of the latest edition of the Huailing Hsien Chih are given in Appendix 2. It consists of thirteen volumes. Most of the dates and statistics contained in this paper are taken from it, and many of the essays on temples and gods. The book is not sold, and my copy was

BENTON

¹ [Errata: should be Ching techchen. Cf.
Errata sheet, p. 204, cat. 116--Analyst]

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361 presented to me by the editor-in-chief, Mr. Hsu, who was kind enough later to clear up several difficult points for me.

Huailing Hsien is much older than the city of Anking. In ancient times it was a part of a district called Wan or Hsu. The name Huailing first appears in the Chin Dynasty (about 380 A. D.) was continued under the T'ang, and is still used. Wan, or Wan Chiang, survives as the literary name of Anhui.

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776 The Huailing Hsien Chih gives accounts of 123 temples within the city, varying in length from one or two sentences to several pages. I have found two temples not listed, which were evidently too recent to be included in the last edition, which appeared in 1915. The complete list is given in Appendix 3. It does not include public halls (Kung T'an), charitable organizations, or the provincial and trade gild halls, with one exception, the Fukien Gild, which is entered as the T'ien Hou Kung. (Temple of the Queen of Heaven.) All these contain chapels or altars. Moreover, all permanent homes have their ancestral tablets with an altar before them, and a picture or image of the Kitchen-God. Images of the God of Wealth and of trade gods are found in shops and in the meeting places of business organizations, but none of these are classed by the Chinese as temples. The numerous shrines to Earth-Gods (T'u Ti), which are scattered throughout the city and still more over the country districts, are mentioned but not enumerated.

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794 Practically all the temples of the city were destroyed in 1854 by the T'ai-p'ing, who were opposed to image worship, or during the ensuing years of rebellion. When peace was restored the temples were rebuilt, but on a less pretentious scale. Nearly every temple history records that the place was destroyed by fire in the 3rd year of Hsien Feng and rebuilt during the reign of T'ung Chih. Thirteen temples are listed which do not now exist, and thirteen more are now put to various non-religious uses, from schools to carpenter shops. The halls of the three state temples, which are only used twice a year, are usually occupied by spinners of silk thread. There does not seem to be anything particularly sacred about a temple building or

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site, but when such a place is sold, the images or tablets are carried to another temple. Most of these places are in a sad state of disrepair, but there are signs of better times coming, and there are a number of temples which have recently been repaired or redecorated. Many have schools connected with them, where a general primary education is given by underpaid teachers of the old style, but so far as I know the schools of Buddhist temples, taught by monks, are for neophytes and are strictly religious.

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Twelve names are used for temples in the Huailing Hsien Chih. An analysis of them is given in Appendix 1. The numbers are as follows: An, 40 temples; Tsi, 38; Miao, 21; Tzi, 9; T'an, 4; Kung, 4; Tien, 2; T'a, 2; Ch'an Ling, 2; Koh, 1; Tao Yuen, 1; Kuan, 1. However, such statistics are not of much value, for the names are often interchangeable. Of the four more commonly used names, Miao, which is the generic term, is usually translated as temple, Tsi or Tsi T'an as ancestral temple, Tzi as monastery, and An as nunnery. But these terms are very misleading. A nunnery is nearly always called An, but some An have monks instead of nuns. An ancestral temple is always called Tsi, but many Tsi are not devoted to ancestors. Miao may be applied to almost any religious building. A Tzi is always a monastery, but some monasteries are not called Tzi. Of the remaining words, T'an means an altar, Tien a hall used for religious purposes, T'a is the name for a pagoda, Ch'an Ling is a literary name used by Buddhists in preference to Tzi at times, and Koh, Kung, Kuan and Tao Yuen seem to be Taoist terms. Tzi and An almost always indicate Buddhism. However, Richard in his Calendar of the Gods, says that nine words, Tzi, An, Miao, Yuen, T'an, the word for hall not altar, Kung, Koh and Tien, may be applied to Buddhist temples. He gives the number of principal Buddhist temples in Anhui as forty-one. While the word principal is vague, the impression is certainly erroneous, for there are more than that number of large temples at the holy mountain of Chiu Hua Shan alone. His estimate is based on a book called the Tsan Hsioh Chih Ching, published in 1826, which obviously is not of much value today. The *Encyclopedia Sinica* (Temples), says that Kuan and Kung are Taoist names. It also gives two Sanscrit expressions

217 reproduced with Chinese characters, Lan Jo and Tsen Chia Lan Lin, but
 778 these do not occur in Anking. It is interesting that Richard gives only two
 552 temples to the province of Kiang Si, which is the stronghold of Taoism. The
 word T'an, used by the Christians for their churches, does not occur in the
 Huailing Hsien Chih applied to temples.

772 A Chinese temple must not be thought of as a kind of church, standing
 796 in the midst of a group of people who look upon it as their religious home.
 794 These temples are not built for worship by large bodies of people at one time.
 The number of worshippers at a service is very small, except at the large
 Buddhist monasteries, where there are a hundred or so monks, and I have
 never seen a temple which could accomodate a good sized congregation in
 its main hall. The idea is Hebrew rather than Greek or Christian; there are
 courtyards in which the multitude may wait while the priests sacrifice before
 the shrine within. And it must be remembered that a Chinese does not
 belong to a temple and regularly attend worship there, as a Christian belongs
 to his parish church, for there is nothing in the Three Religions corresponding
 to the Christian congregation.

It is true that there appear to be exceptions to this rule, but they are
 not really so. Members of a trade gild hold their meetings before an altar
 and bow to the image or tablet upon it, but the meeting place is not neces-
 sarily considered a temple. All the members of a clan have a share in the
 family temple, but they never meet there for worship in a body. There is
 nothing in Chinese worship like the singing of hymns, the joining in prayer
 or in offerings, which can be seen regularly in any Christian church, where
 everyone present takes part in the service. Another western feature lacking
 is the sermon, for while Buddhists occasionally hold services for the purpose
 of enlightening the laity, what they say or read is mainly unintelligible to
 their hearers because of the strange vocabulary, filled with technical terms
 and Sanscrit transliterations. Anyone may go to a temple and sacrifice on
 his own account, but the services are shared in only by the priests.

794 The institution of the middle-man, so common in Chinese business and
 792 social life, appears in religion as well. A man hires monks to say masses for

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his dead, the head of the clan sacrifices for his family, and the official reports to the god for the people he represents, ascribing the common good or evil to his own virtue or sin. A layman may pay for a religious celebration, but he plays a very passive part in it himself. There are, of course, no Confucian monks or nuns, but their place is taken by an official or his substitute. 774 792

In the temples are posted lists of contributors. Some time ago a temple in Anking came under the suspicion of the authorities for some reason, so the officials simply took the list of contributors and confiscated their land. But such lists do not usually mean more than that the persons named have performed good works by giving to the temple. 778 794

There seem to be four essentials in the worship at any of these temples: prayer, the kowtow or the bow (Chu Kung), incense and candles. Besides these there may be music, chanting and reading of sacred texts, offerings of various kinds, firecrackers and noises of considerable variety, and processions which may include the carrying of sacred images, banners, pictures and lanterns. There are also a number of observances connected with religion, like the special cakes in honor of the moon eaten at the Mid-Autumn Festival and the dragon processions on the 15th of the 1st month, which will not be described here because they are not connected with temples. The protest of the great Han Yu, in 819, over the bone of Buddha, seems to have been effective, for the Chinese do not appear interested in relics. 978 796

However, there is one custom which must be mentioned in this connection. Buddhist monks who have attained considerable sanctity are buried in jars of pottery, packed in charcoal made from a variety of willow, which has a preservative effect. After three years the body is removed, gilded and placed on an altar, where it is worshipped mainly by the curious and the ignorant. I know one Buddhist lady, noted for her piety, who refused to visit such a Ruh Shen, though the temple was next her home. Sometimes these "Dried Monks" are considered to be incarnations of bodhisattvas, and they usually perform miracles. 792 764

The musical instruments used in temples are divided by the Chinese into eight classes. They are given by Mrs. Richard (Chinese Music), as instru- 796 534

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ments of metal, stone, earth or porcelain, leather, silk or string, melon or wind, bamboo and wood. I am not enough of a musician to go into detail about them, or to discuss the tunes and chants, some of which are very beautiful, especially those used at the sacrifices to Confucius. Harmony does not seem to have been developed by the Chinese, but there is a certain amount of it, and there is considerable antiphonal chanting. At the state sacrifices there is posturing, called T'iao Wu, a word which is usually translated as dancing, but it bears about as much likeness to what we mean by that word as do the motions of a Christian priest before his altar.

782 The ritual differs somewhat in different kinds of temples and will be described separately, but a few words may be said about the offerings in general. There is a good deal of variety, of course, but the chief objects presented to the gods or spirits are the following :

Paper money, which is burnt for the use of the dead, but is never offered to gods.

Ch'i Kan, which are poles with oblong wooden frames fastened to one end, while the other is stuck in the ground. They are painted red and are always presented in pairs. I have always found them as thank offerings to an Earth-God, placed before his shrine, and they are more numerous in the country than in the city.

Incense ; this, candles and oil are sold at the temples, and the monks usually charge a small incense fee of about a copper to all worshippers.

Candles ; I have never seen any but red candles offered in temples. They vary in height from a few inches to several feet and in temples to gods there may be any number. Sometimes gilt characters are written on them, and some have dragons and other figures in relief.

[177] Oil for " Everlasting Lamps " ; for reading, modern lamps sold by the Standard Oil Company are used even in temples, but for religious use on altars the old copper dishes with wicks resting against the sides are still correct. Often many of these are placed on one stand.

Embroidered curtains which are hung before the god's image, and almost any article of clothing, hats, robes and shoes.

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Yellow paper, called Huang Piao, which is not the same paper used in presenting petitions. 782

Any kind of food, cooked or uncooked, chickens, goats, pigs and oxen, but not, so far as I know, water-buffalos or horses. Animals are not offered in Buddhist temples. I do not know of any instance in Anking where the offering was cooked or burnt before the altar. Wine and tea are also offered, and sometimes the blood of the sacrificed animals.

Wooden plaques bearing complimentary inscriptions, called Pien or Pien Eh. Sometimes the inscriptions have four characters, sometimes the one word Ling, or efficiency. The latter are thank offerings for answered prayer, the former are gifts to the god by persons of distinction.

Pairs of scrolls called Tui Tzi, or opposites, each containing the same number of characters, each character balancing the one in the same position on the other scroll. Sometimes these inscriptions are written on the columns of the hall, or on opposite sides of the altar.

A rich man who wishes to acquire merit may present sacrificial vessels, streamers with texts written on them, ornamental lamps or any temple fixture. He may redecorate the hall or even erect a new building with an endowment provided.

There are a number of things which might be mistaken for offerings. 784
A box is usually found beside the altar into which worshippers drop money. 788
This is not offered to the god, however, but is a payment to the priests for incense or for striking gongs and other services. 553
Worshippers sometimes place a piece of straw upon the altar to remind the god of their prayer, but it is not a gift. I would class firecrackers with music as an observance in honor of the god but not an offering in the strict sense. The monks post on the walls the lists of benefactors, schedules of services and tables showing the cost of various masses and other ceremonies. They also give religious names to children on request, write these on red paper, and paste them on the columns. This last is mainly a Buddhist practice.

There does not seem to be anything which could be called a work of art in the Anking temples, though there may be manuscripts and pictures. 782 532

777 not on exhibition. This poverty is largely due to the T'ai-p'ings. However,
532 there are in places stone tablets carved with inscriptions which are of some value historically. They are usually placed against the walls of the courtyards.

778 An interesting question which I have never seen discussed is the relation
545 of the theater to religion in China. Four temples in Anking, those of the Tung Yo, the Fire God and the Fu and Hsien City-Gods, have stages over the entrance, facing the main hall across a courtyard. Plays were formerly given there at the New Year and the birthday of the god, but the custom seems to have died out or been forbidden by the officials because of the disorder it created. These plays were not religious, though gods sometimes appeared among the dramatis personae. I do not believe that there are any extant plays with a religious purpose. The ordinary explanation is that the plays were given in honor of the god, that he might enjoy them as any spectator would, and be amused, but this is superficial, of course. How did these plays come to be connected with religion, not only in the temples, but in the trade and provincial guilds? Why do some temples have them and others not? Why is a theatrical performance part of the harvest festival in the country, and why are prayers offered before the play? Such questions will probably await a closer study of the T'ang, Sung and Yuen Dynasties, when so many new ideas were introduced into China.

778 The images of the better known gods may be identified in various ways,
776 which I will try to describe in considering them individually. They differ in posture, dress, sex, facial expression, color, the implements they bear, their position in the temple, their attendants, occupation, and in other ways. Some would be hard to make sure of if taken from their temples. However, in all but Buddhist temples, and sometimes even there, the gods have their names written on tablets, much like those in ancestral halls, which are placed before their images. Occasionally pictures take the place of images on the altar. I have never seen the image of an animal in a Chinese temple, though the Chinese have "Fox Temples", and a few images have animal faces, and I understand that temples in the province of Kwantung have animal images.

[Facing p. 32]



A Demon King.



Perhaps the City-God, Although the Head-dress Belongs to the Chou Period.

THE TEMPLES OF ANKING

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792 The temples and their priests are supported from various sources. Some
 794 are endowed and receive income from land. Some depend upon certain
 778 individuals and families. Many monks engage in business, selling charms, souvenirs, and conducting tea houses and hotels. Masses for the dead and special services are very lucrative, as is organized begging, which is from house to house and not done on the street. For improvements the monks have to depend upon sporadic gifts. For instance, a few years ago one of the river steamers sank following a collision and three hundred lives were lost. A wealthy Anking man had intended to take that boat, but was warned in a dream and so saved his life. In gratitude he gave several thousand dollars to the Yin Chiang Tzi, which was used to repair the pagoda. The three state temples are state supported, but repairs are made by contributions to the K'ung Chiao Hwei (Confucian Society), to which all the officials belong. The cost of the sacrifices there is paid from the taxes, but no other temples receive public funds, at least not officially. It may be said that no temples except those belonging to particular families rely upon periodic contributions from a regular clientele, as do most Christian churches. The result is that the fortunes of individual temples vary considerably. Probably as a result of political conditions, the appearance and general upkeep of Chinese temples, at least in the provinces, cannot compare with those of the shrines of Japan. Grass grows in the courts, dust clouds the gilded images, tiles are missing from the roofs and the huge columns are devoured by ants, yet even in decay their beauty is impressive, especially under the moonlight, which brings back the appearance of former splendour.

778 Certain temples are used as meeting places by trade guilds, the image of
 441 the trade god being placed on a side altar. A list of the gods worshipped by
 776 different trades is given in Appendix 6. As far I have discovered them, the following temples are used by guilds.

Temple of the Fire God (Ho Shen Miao), — Fortune Tellers' and Barbers' Guilds.

Temple of the God of Wealth, (Tsai Shen Miao), — Money Changers' and Cloth Merchants' Guilds.

778 Temple of the God of Thunder, (Lei Tzu Miao), — Cooks', Confectioners' and Shoemakers' Gilds.

441 The Hsun Yang Tao Yuen, whose god is Li Lao Chun or Lao Tzi, — Silver and Copper Smiths' Gilds. There is also an association called the Central City Merchants' Gild which meets there.

776 Hsien Yuen Miao, whose god is Huang Ti, the Yellow Emperor. This temple is owned by the Tailors' Gild and no one else worships there.

Lu Pan Miao, — Carpenters', Painters', Plasterers' and other Gilds of the building trade.

Ho Shen Tsi, — Gild of Barbers' Apprentices, a recently formed gild.

Temple of the God of Medicine, (Yo Wang Miao), — Doctors' and Medicine Dealers' Gilds.

Lung Wang Miao — Water Carriers' Gild.

779 When one attempts to classify the temples of Anking difficulties arise. The usual treatment of Chinese religion, taken from Chinese sources it is true, is to divide everything religious between Confucianism, Buddhism and Taoism. Confucianism has generally included ancestor worship and the state or official religion; Buddhism seems to be fairly definite, at least in so far as the god, book or custom may be traced to India, and everything that is left is called Taoism. It is obvious that much of this remainder has little or no connection with anything that can be traced to Lao Tzi or his spiritual descendants, but we blanket the whole by saying that Taoism has degenerated and is now covered by a mass of superstition.

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779 Of course it is a matter of definition, but I believe that after deducting certain deities that are undeniably Taoist, like P'an Ku and Yu Huang Shang Ti, there remain a large number of gods whose cults it is better to treat individually and not as parts of any religion. For instance, take the City-God. He is part of the state religion, which is Confucian, in some respects, because the officials formerly reported regularly to him as they did to the emperor, and from the most ancient times it has been the custom for provincial officials to worship local deities. His temple shows Buddhist influences derived through Taoism in the Ten Hells of Yen Lo (Yama), and he is often men-

THE TEMPLES OF ANKING

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tioned as a Taoist god. Yet he is more than all this; he is the personification of the city, and of the loyalty of the people to the place in which they live. In reality he does not owe his origin to any of the Three Religions, but if he must be classed under any religion, it should be animism. This lumping of all the gods together has resulted in the neglect of them individually by many scholars. 776 779

The Huai Ling Hsien Chih does not classify any of the temples as Buddhist, Taoist or Confucian. It might be supposed that this was because everyone knew which was which, but in the majority of cases this is not true. Again and again I have inquired of the most responsible persons I could find on the premises whether a temple was Buddhist or Taoist, and seldom could I get a clear answer. The temple is considered to belong to a certain god, not to an organized religion of which the god is a part. 217 778

In Buddhism we find a more or less definite and well arranged system of deities, who meet together under their leaders and discuss matters of general import, much as the Trojan War was debated by the Greek gods. The Taoists have imitated the Buddhists in this, as in other things, and in the Feng Shen Pan, a Taoist romance, for instance, the chief Taoist divinity holds a levee and appoints minor gods to their various positions. I do not believe, however, that this represents the real attitude of the Chinese toward their indigenous deities. As in Greek religion, Homer might write of celestial meetings presided over by Zeus, but in practice, when a man worshipped at Delphi, it was not the occupant of a chair upon Olympus in consultation with Ares, Athena and other equals. His mind was filled with the thought of Apollo, and of Apollo only. The native Chinese gods struggling with foreign faiths, have never developed as far toward henotheism as did the Greeks. The Fire-God and the Rain-God and the City-God are not members of a heavenly association which meets more or less regularly at the call of its chairman. On the contrary the cults are separate, even as the natural forces and objects which the gods represent are separate; separate in origin and in the minds of their devotees, though speculation may occasionally connect them in fanciful stories. 779 776

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In classifying these temples, then, I have adopted a somewhat different grouping from the traditional threefold division, using instead six classes, though the dividing line between them is not always as sharp as one could wish. They are as follows : 1, Ancestral Temples ; 2, Temples in Honor of Famous Men ; 3, State Temples ; 4, Buddhist ; 5, Taoist ; 6, Individual Cults. The first three could probably be classed as Confucian, and the last would show influences from all three religions. The complete list of Anking temples arranged according to this classification is given in Appendix 3.

ANCESTRAL TEMPLES

Every Chinese is supposed to be worshipped by someone after his death, 769 at least by his descendants, though some authorities, like Reichelt, consider it only reverence. I am not speaking of funeral rites, but of the permanent cult of the dead which centers about the graves, the tablets kept in the home, and the family ancestral temple. The amount and frequency of this worship varies considerably in different families and also with the piety of individuals. The extreme minimum includes the following four observances:

1. Welcoming the ancestors back to the home from the ancestral temple, where they ordinarily reside. This takes place on some day, varying with different families, between the 23rd of the 12th month, when the Kitchen-God is sent to heaven, and the New Year.

2. Sending the ancestors back to the temple. The day is different in different localities, but in Anking it is the 15th of the 1st month.

3. Rites performed at the grave on the Ch'ing Ming, which is shortly after the vernal equinox.

4. Sacrifices in the clan temple at the winter solstice (Tung Chih).

A very religious man will light three sticks of incense every evening about sunset, placing one in a niche outside the front door, one before the Kitchen-God and one before the tablets of his immediate ancestors, which he usually keeps in a special room with an altar before them. Food is ordinarily offered to ancestors only on the four occasions just mentioned, and at funeral rites. After the service it is recooked and eaten by the family,

[p. 37]

769 or devoured by small boys. In the home a lamp may be lit each evening before the tablets.

769 Ancestral temples are usually found in the country at the family nest,
 778 where all the neighbors may be relatives and bear the same surname. There
 346 are, however, eight such temples in the city of Anking. They are oblong
 enclosures, as indeed nearly all Chinese temples are, about one hundred feet
 long by forty wide, and in the country are usually surrounded by evergreens
 except in front. The roofs are not curved. They contain three halls directly
 behind each other, separated by open courts in which trees are planted on
 either side. First comes the entrance hall, where coffins are often stored,
 then a room used as a school for the children of the clan or at other times as
 a meeting place, and lastly the hall of the ancestors. The main doors are
 not ordinarily open and entrance is made through a side door into the first
 court. On these main doors are often painted two mythological worthies
 who act as spiritual doorkeepers. When a man has obtained high rank
 in the public examinations, a pole something like a Chi Kan is erected before
 his family temple.

769 Against the back wall of the hall of the ancestors, which is also the rear
 346 of the temple, are arranged a series of shelves like rising steps, and on these
 778 are the tablets, called Shen Chu, one generation to a shelf, with the founder
 212 of the family in the middle of the highest level. The tablets are made of
 wood and are approximately a foot high and eight inches wide. On them
 is written the name of the man, his wife and male children, and the charac-
 ters Chih Wei, meaning his seat or place. These two words are also found
 on the tablets of gods and great men. Before the tablets is a table or altar,
 usually of carved wood, on which are five sacrificial vessels, usually of bronze.
 The central vessel is for incense, the others are pairs, two vases next the
 incense burner, and two candlesticks on the outside. I have been told the
 vases are for herbs but I have never seen them there. These five vessels
 are found on the altar of every Chinese temple, whether Confucian, Buddhist
 or Taoist.

551 Every Chinese has in addition to his surname, which is in most cases

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ANCESTRAL TEMPLES

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but one syllable, a number of other names used by different people and under different circumstances; a name used by his parents and grandparents, one used by his familiar friends, a school name, one for formal use as on visiting cards, and so on. The name which is placed on the tablet in the ancestral temple is called the P'u Ming. Each clan possesses a poem containing a certain number of syllables, and each one of these syllables or characters is used in turn to identify a generation of the family, so that the whole cycle will be in the neighborhood of twenty generations. The temple name consists of two characters, usually the first the name of the generation and the second that of the individual. The surname is not put on the tablet, where it would be superfluous, but it appears over the main entrance to the temple. Clan records go back for hundreds and sometimes thousands of years, as in the family of Confucius, and since a man may have children after he has become a grand-father, it is not unusual to have representatives of all the generations of the family cycle alive at the same time. The head of the clan is called the Hu Chen, and the representatives of different branches of the family, who meet for the annual sacrifice, are called Fang Chang or Wen Si.

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At ordinary times the temple is cared for by poor members of the clan who live on the premises. They light candles on the altar on the 1st and 15th of each month, and keep incense always burning before the tables. This incense is usually made in a conical spiral about two feet high and when lighted at one end it will burn for a long time, suspended from a hook above the altar. Food is not formally offered to the ancestors in the temple except at the Ta Chi, or great sacrifice.

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The ritual of this sacrifice is of great antiquity, and is the foundation of the sacrifices to great men, to Confucius, and of the emperor to heaven and earth, all of which have the same general form. In fact, it may be called the essence of Confucian religion, and educated Chinese indignantly deny that it has any taint of Buddhism or Taoism. It will be worth while, then, to give an account of it in some detail.

The great sacrifice (Ta Chi), is distinguished from the small sacrifice

782 (Hsiao Chi), by the offering of a pig and a goat. Otherwise they are the
796 same, and the latter is only used when poverty compels. The sacrifice is held just before daybreak on the winter solstice (Tung Chih), in the ancestral temple. Some families are said to hold it at other times also. The celebrant is the Hu Chen, and Fang Chang from all the branches of the clan attend when possible. The Hu Chen sometimes fasts for three days before the sacrifice. I know of one family which requires all its members who are within one half day's journey to attend it.

The Hu Chen himself says nothing during the service. Heralded by firecrackers, which draw the attention of the ancestors to the proceedings, he takes his position outside the entrance to the main hall, directly in front of the altar, on which are burning incense and candles. The Fang Chang stand behind him ranged in order across the courtyard. In case of rain attendants may hold umbrellas over them. The kneeling and touching, or almost touching the head upon the floor, called the Kowtow (pronounced K'o T'eo in Anking), are made on a mat placed in front of him. When it is necessary for him to enter the hall he is accompanied by two men, the Chen Yin, who walks before, and the Fu Yin, who goes behind him. There are also two other assistants who stand at the sides of the altar, facing inward, the Ta T'ung on the right side of the Hu Chen, and the Fu T'ung on the left. These four are called Li Sen, and they direct the Hu Chen in all he does, chanting in turn with long drawn quavers impossible to describe and equally impossible to forget when they have been heard. They are sometimes accompanied by a flute or a pipe. In addition to the Li Sen, who are members of the family, there are hired for the occasion a flute player, drummer, bell ringer and a man to set off firecrackers. The customs of stamping and gnashing of teeth seem to have died out.

The pig and the goat, which have been killed without ceremony some time before, are placed on stands just inside the entrance before the altar. They are laid on their stomachs with their legs stretched out, and the hair has been removed from their bodies except on a ridge down the back bone. When possible the bodies are inflated with air, giving them a swollen appear-

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ance. In the sacrifices I have seen, the pig seemed to be disembowelled but not the goat. Beside each is a little dish of the blood with some of the hair in it. The other offerings ought strictly to be placed on a side altar until presented, but are sometimes placed on the altar itself. The candles and incense may be on a table a few feet in front of the actual altar. The remaining offerings consist, at a minimum, of six kinds, with three bowls of each variety. These six are wine (Chiu), delicacies resembling candy (Ch'ao), broth (T'an), rice (Shan), tea (Ming), meat, chicken or fish (San Tsen). All these and other kinds of food are referred to by ritual names not ordinarily used, with one or two exceptions. In offering them the Ta T'ung hands them one by one to the Hu Chen, who takes them with both hands and after raising them to the level of his eyes, places them on the altar. In offering the pig and goat, or rather in inspecting them, he places his hand upon them, but when the blood and hair are offered a boy spills them on the ground before the altar. We may now give the order of the service, every act of which is announced and directed by one of the Li Sen, always chanting.

1. Shen P'ao; the "Sending up" of firecrackers when the Hu Chen enters.
2. Fa Ku : beating the drum.
3. Ming Ching : striking the bells.
4. Tzu Yo : flute playing.
5. Chen Kuan : the Ta T'ung summons the Hu Chen to uncover his head and arrange his belt.
6. La Nu : the Hu Chen is directed to arrange his shoes.
7. Hsin Hsin Sen Li : the inspection of the sacrifice by the Hu Chen, accompanied by the Chen Yin and the Fu Yin, who take turns in chanting as they walk. The Hu Chen bows to each kind of article offered, and at this time lays his hand upon the pig and goat. These last two acts are called respectively Li Kan Nieh So and Ruh Mao So.
8. Ch'ien Zi Pai Li : the first worship, kneeling four times with two kowtows each.

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9. Hsien Mao Hsueh : offering the blood, which is then spilt upon the ground.
 10. Tsu Hsien Li : offering the first of the three bowls of each kind of food.
 11. Ya Hsien Li : offering the second bowl of each kind.
 12. Chung Hsien Li : offering the third bowl.
 13. Tu Wen : the Ta T'ung hands the paper to the Hu Chen, who offers it as he did the bowls. It is then taken and read, or rather chanted, by the Fu T'ung.
 14. Tien Choh : some wine is sprinkled on the ground by the Hu Chen as a libation.
 15. Hou Szi Pai : the later worship, similar in form to the Ch'ien Szi Pai.
 16. Wan Liao Li : the prayer is taken by the Fu T'ung, lighted and burned in a wire stand placed in the courtyard on the left side of the Hu Chen.

The ceremony is then over, but if a death has occurred during the year there is added the Tsi Ling Li, or farewell to the dead, consisting of three kowtows to the tablet of the departed. If the clan has business to conduct the meeting is held that day.

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The Ta Chi may also be offered at funerals, and if the family can afford it, the number of dishes presented may be increased. There is in addition a short preliminary service asking permission from the ancestors to make the sacrifice, and the dotting of the tablet, first with black, then with red ink, called Tien Chu, which is described by De Groot (*Rel. Sys. of China*, vol. I, p. 214). In Anking the ceremony is slightly different, but to go into funeral rites would be beyond the scope of this paper. When the whole ceremony is finished, some paper money is burned, firecrackers set off and each member or representative of the family receives a part of the sacrifice. What this rite means to the Chinese it is futile for a foreigner to discuss, but there can be no question that it is a very sacred thing. Ancestral temples are some-

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772 times used as judgment halls for members of the clan, who may even be
196 condemned to death by the Hu Chen. There is a discussion of the ancient
ancestor worship in Legge. The clan keeps careful written records, apart
from the tablets. (*The Religions of China*, chap. II.) The ancient form of
the sacrifice is given in the I Li and the Li Chi.

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126 Probably there has been no country where the cult of heroes has been more fully developed than in China. Practically every Chinese god is a deified hero, often a historical character. But while some heroes are worshipped as gods, many more have never received divine rank and are offered sacrifices simply for their deeds as men, not only by their descendants, but by the people generally, or by non-family groups who feel specially obligated or attached to them.

This has always been encouraged by the government, since it holds up examples of good men for public emulation and encourages virtue by keeping alive the memory of great deeds. Doubtless there is also the feeling that benefit may accrue to the worshippers from the increased power of the hero in the next world. In fact, this hero worship is the preliminary stage on the road to godhead, and may be considered a sort of elimination contest in which the survivors, through their efficiency in answering prayer, receive deification as their reward. The decree announcing their promotion and rank was issued by the emperor, but probably he merely gave his approval to a popular attitude which already existed. The founder of a new line, for instance, might deify his ancestors, but I do not believe a popular cult was ever established in this way, or owed its success to the fiat of the emperor alone.

769 However, there is a notable exception to this process of the deification of popular heroes. Confucius and the long list of his disciples whose tablets

[p.45] [p.44 is blank]

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are placed in Confucian temples have been carefully guarded as men, not gods, at least in the minds of the literati, though it must be remembered that the line between gods and the spirits of great men is not always clear, and I have seen a prayer in which Yen Hui and Tseng Tzi appeared. It is a difficult thing to make general statements about anything in China, so many exceptions and saving clauses at once come to mind. Yet it remains generally true that the great writers and thinkers have not, so to speak, gone in for the supernatural and the divine. An amusing though apocryphal story of Chu Hsi, the most prominent of the Sung philosophers, illustrates the point. On the death of this great rationalist, his son went to the inner chamber, to find the coffin of his father suspended in the air several feet above the ground, without any visible support. Falling on his knees, the son besought the dead man to remember the principles he had taught all his life, and behold, the coffin gently and silently descended into its place. The worship of heroes as distinct from gods reaches its highest point in the state religion and the cult of Confucius, which will be treated in the next section.

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The Huailing Hsien Chih gives the names of twenty-seven temples, usually called Tsi, which cannot properly be classed as ancestral temples or as belonging to the state. They do not have the series of ancestral tablets, whose place is taken by the tablet of the man, or group of men, to whom the temple is dedicated, but otherwise they are so like the family temples that further description is unnecessary. Often the man commemorated was an official, and the temple has been erected by his fellow provincials in Anking, for under the empire an official was never appointed to a post in his own province. Such is the Sung Kung Tsi, erected to a man from the province of Hunan named Sung, who had died while an official in Anking. Sometimes the temple is dedicated to a group, like "The Military Officials of the Province of Anhui during the Ch'ing Dynasty". Such memorial halls are occasionally combined with ancestral temples. An instance is the new temple of the Yang family, which contains in the court before the hall of the ancestors the bricked in coffin of the late Yang Shan Teh, military governor of the province of Chekiang. In this case the position of the coffin

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is certain to be only temporary. This cult of heroes is as prominent and universal under the republic as under the empire. Indeed, an old temple, the Ta Szi Koh, is now being renovated and will be dedicated to "The Heroes of the Republic".

In June 1921, a body of Anking students forced their way into the provincial assembly to ask for an increased educational appropriation. A good deal of disorder was created, General Ma Lien Chia called out the troops and one of the boys was killed. This caused considerable popular feeling, the boy was honored with a prodigious funeral at the public expense, and services were held annually at the monument over his grave. Ma was recently appointed civil governor of Anhui and has torn down the monument, which he considered a personal insult. Probably the affair will lead to more trouble in the near future and may eventually result in a temple being built over the grave and the formal offering of sacrifices.

The group concerned — in this instance probably the Educational Association of Anhui and the local Student's Union — appoint a committee to sacrifice at certain times, usually once a year on the hero's birthday, though that is not always the time chosen. Many such cults last but a few years; some, like that of Confucius, for thousands. A list of these temples to great men is given in Appendix 3.

The sacrifices offered in these temples vary from a stick of incense and two candles to the Great Sacrifice described already, but in no case I know of are there Buddhist or Taoist influences, though it would be rash to say monks are never called in, and a monk may be employed as caretaker. Buddhism and Taoism have their own saints, of course, like Bodhidharma (Ta Mo), and Nagarjuna (Lung Shu), in the former and the Eight Immortals (Pa Hsien) in the latter, but these are easily distinguished from the class we are discussing, most of whom are Chinese historical characters with little or no mythology connected with them. Ancestral temples have no images or pictures and this class does not usually have them, but occasionally they appear, as in the illustration which follows.

Four temples, none of which are now standing, have been erected in

769 Anking to the memory of a governor (Chun Shou) of the Pu during the closing days of the Mongol, or Yuen Dynasty. His name was Han Chien and he is usually referred to as Han Kung, or the Duke Han. His temples were the Chun Peh Tsi, the Han Kung Tsi, the Fu Chu Miao and the Ta Chieh Tsi. The following accounts, taken from the Huailing Hsien Chih, give a good idea of the progress of a hero cult in China, starting even before the death of the man himself. We may begin with an essay written by a contemporary of Han, the succeeding governor, named Yu Chueh. A pathetic interest attaches to it, because a few years after it was written, the author committed suicide when the city was captured by Ch'en Yiu Liang and finally lost to the Mongols. He failed where the man he commemorated succeeded. The essay was written upon a stone monument placed in the Ta Chieh T'an, or Tsi. "Lo Yin, a man of the Ming Dynasty, recorded that the monument with Yu's essay had on the back the words Ta Chieh T'an written by Han himself." The stone tablet does not now exist.

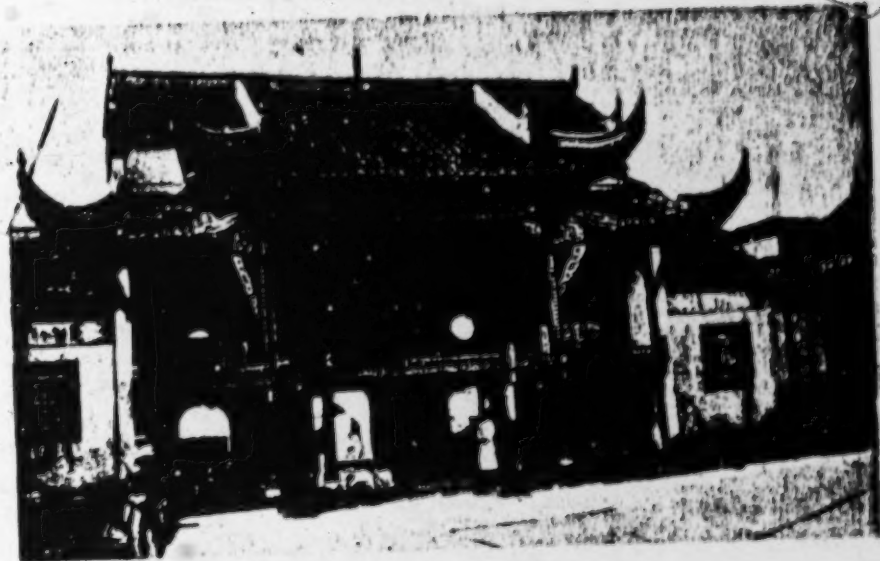
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539 "In the 15th year of his reign (1348), our emperor, Chih Chen (Hsun Ti), reflected that he had not yet accomplished any great deed or benefited the people. He, therefore, ordered the premier to change the law for the selection of officials, introducing court examinations for the higher officers and provincial examinations for the lesser. He appointed chosen men as magistrates and before sending them to their posts he gave them a feast in the court of the palace. From that time all the officials emulated each other in their endeavors to fulfil the six duties of an officer, for the best received imperial recognition and promotion. The emperor was satisfied.

"An exception to the general character of officials was Han Chien, the governor of Anking, who did not seek reward. Three years after his appointment the robbers of Yin Chou and Lu An arose, and many followed them. Wherever they went they killed officials and occupied cities. The country had enjoyed long years of peace and men were grown unfamiliar with war. The cities had neither walls nor soldiers, so that whenever the robbers came the officials fled, or the people revolted from their authority. The result was that many cities passed into the hands of the robbers.

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SHRYOCK — The Temple of Anking.

Pl. 5



The Stage in the Tung Yo Miao.

[facing p. 48]

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" In the 11th month of the next year (1352), the robbers overwhelmed Susung and captured T'aihu. The officials in Ch'ien Shan removed their families and goods to islands in the Yangtze River for protection. (These " robbers " were evidently the Chinese who eventually overthrew the Mongol Dynasty. They were advancing from the province of Kiangsi northwards along the road to Peking which runs from Kiukiang through the places named. See the *Encycl. Sinica*, White Lotus Society). But Han Chien refused to leave his post. He repaired the moat of Anking and numbered the soldiers to show the people he would not abandon them.

" In the spring of the next year the robbers reached T'ung Ch'en and forced the inhabitants to join them. They attacked Anking but Han Chien led the people against them and won a great victory. However, they came again and in seven months the city was attacked eleven times, a hundred battles were fought, yet still Han was victorious. These repulses increased the fury of the robbers and they gathered a great fleet east of the city, controlling the river for 100 li. Their uproar disturbed heaven and earth.

" The army of the emperor was defeated near the Little Orphan Island and in the 10th month the robbers landed before the South Gate, where a part of the wall had been destroyed, the bricks having been used for houses. To stop the attack Han gathered the emperor's fleet, but the robbers succeeded in burning it completely, and the fire was so great that it spread into the city. Many people and even the officials were so afraid that they rushed to Han, but when they reached the Yamen and found him preparing for battle as usual, their spirits were revived. The people extinguished the fire and fought at the same time. The robbers then fruitlessly attacked the West Gate, and the next day were repulsed from the East Gate. During the night the timber of the destroyed houses was used to stop the breaches made during the day and although the robbers struggled fiercely they could not obtain a foothold on the wall.

" This brave defense enabled the armies of the emperor to reform and relieve the city, the robbers fleeing during the night. When I approached Anking I heard that the city was already in the hands of the robbers, but

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539 I found the rumour false. When I enquired who had defended the city so bravely, I was told it was Han. If he had deserted his post the city would have been lost. In time of peace Han did nothing to ingratiate himself with the emperor, but when danger approached he far outshone other officials, and his fame cannot be lessened. When I examined the southern districts of the empire, out of thousands of officials I found few men so able. Tzen Tsi spoke of, "Those who can face great danger without drawing back" (Analects), and Han was one of these. There were six hsien under Han's control, Huailing, Susung, T'aihu, Wangchiang, Ch'ien-shan and T'ungch'en. The people were brave and loyal, and were able to defeat the robbers because of the ability of Han. Oh, how much he accomplished!

"Ten days after I arrived the robbers came again with a large force and Han fought with me against them. A long time has elapsed since they retired defeated. The government made a record of Han's achievements and gave him the degree of Chung Feng Ta Fu, the second class. His officials also were promoted. I therefore called his hall the Ta Chieh T'an, in order to show Han's virtue.

"Riots and peace follow each other as night follows day. When the men of future generations stand in this hall and think of Han, they must remember the great danger he faced and what he accomplished, encouraging themselves by his example. So the name I gave to the hall not only honors Han, but will be a stimulus to the people."

This T'an or hall was not apparently considered a temple, but later was made into a Tsi. The next steps in the growth of the cult are seen in the following brief quotation.

"At first Han Kung (the change of name is significant of greater reverence), had no temple dedicated to him, and it was not until the reign of Ming Ch'eng Hua (1455-1488), that he began to receive sacrifices together with Yu Chung Hsuen Kung, (Han's successor, Yu Chueh), in the Yu Chung Hsuen Kung Miao. Later an official built the Fu Chu Miao.

"An official of the Ming Dynasty, named Hu Chang Chun, found the bones of Han Kung and buried them outside the Big South Gate beside the

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river. He built a Tsi over the grave, calling it the Han Kung Tsi. It was rebuilt during the reign of K'ang Hsi (1662-1772), and again in that of Ch'ien Lung (1736-1796). By that time the tablet (Mu Chu), had been replaced by an image. Tradition says that there were two images of Han Kung, one outside the West Gate and the other at T'aihu, copied from that at Anking. The temples were burned down in the 3rd year of Hsien Feng (1854). During the reign of T'ung Chih an official, Wu K'uen Hsiu, repaired the tomb and enclosed it with walls. "

The following poem was written by Lu Choh of the Ch'ing Dynasty and placed on a stone tablet in the Han Kung Tsi.

An empty temple by the side of the river
To which the waves in their fury dare not come.
On entering the gate old, green pines appear.
These straight, aged trees fill one with respect.
The monks wear well worn robes
To which the water and clouds have added their colours.

In the ancient time of Yuen Chih Chen
The valley was filled with disorder.
In the army was a man named Han
To whom later ages pay fear and respect.
He lost his life for his country
In a last great act of fidelity.
Even now the people of Anhui
Sacrifice and remember his great deeds.
Then they turn their eyes to the cold river.
Where he fought in the old days.

Even as clouds make the earth shine like a mirror
So the deeds of Han Kung remain in the memory of men.

The tomb of Han Chien is still to be seen beside the river, and

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THE TEMPLES OF ANKING AND THEIR CULTS

769 cannot be altogether forgotten, for a few days ago I stood looking through the gate and an old man, seeing the interest of the foreigner, told me a long story about the duke, a large part of which I regret to say I could not understand.

Pl. 4

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Beside One of the Hells.

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The Horse Face Servant and a Secretary.

SHRYOCK — The Temples of Anking.

[Facing p. 40]

THE STATE TEMPLES

The ancient books of ritual give detailed accounts of state worship, which have served as models until the present day. The *Li Ki*, Book 20, Sect. 3, is translated by Legge as follows:

" He by whom all under the sky was held (the emperor), sacrificed to all spirits. The princes of states sacrificed to those which were in their own territories; to those which were not in their own territories, they did not sacrifice. "

The religious idea behind these words, an idea stated even more clearly by Confucius in his famous remark that a man should not worship a spirit that did not belong to him (*Analects*), is that nature being personified, a man should worship the gods behind those forces with which he came in contact, and that to worship other gods was wrong. Applied to the state, it meant that the emperor and his officials, or in ancient China, the feudal princes, should worship the forces, or rather the gods behind them, who affected the people they represented and governed, the emperor worshipping all spirits, the nobles those only which were in their own territories.

This is the principle upon which the state religion has always been conducted, and after the passing of the feudal system, the provincial officials who took the place of the nobles at the founding of the T'ang dynasty (618), sacrificed to the local divinities within their jurisdiction. But while the principle is ancient, and prominent geographical features like mountains and streams have always had their gods and received worship, the nature cults

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779 of the present day probably do not long antedate the T'angs, at least in their modern form.

A few of these cults will be treated in the last section of this paper. The officials sacrificed in their official capacity to the City-God, the Lung Wang, the Pa Chia and others at appropriate times as part of their recognized duty, and this worship might be said to be a part of the state religion. I have not included it in this section, however, because the temples of the local gods do not belong to the state, nor is the government responsible for their support, and so I prefer to treat them separately.

But there are two cults which may be said to belong peculiarly to the state and its officials, past, present and expectant. Their temples are found in every Chinese city, and in Anking they are supported by the public money, not, as other temples, by private subscriptions. These two cults correspond to the civil and military divisions of the government. In these temples the great national leaders of peace and war are worshipped twice a year, in the spring and fall, by the highest civil and military official, respectively, of the district. The dates of these sacrifices appear to be the only religious events, if they are to be called religious, which are given on the ordinary Chinese calendar at present.

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774 These state temples do not usually contain images, but this rule is not absolute, especially in the case of the God of War. The objects worshipped are the name tablets, called P'ai Wei, which are very like those found in ancestral temples. It is usual to consider these temples as belonging to the men who occupy the chief place in them, but it would be better to consider these men rather as the supreme representatives of the virtues expected in the officials of the two branches of the government, virtues which have been shared, in lesser degree, by many others whose tablets are also worshipped. The temples are known as the Wen Miao and the Wu Miao, or the civil and military temples. The place of honor in the first is given to Confucius; in the second, it is divided between Kuan Kung and Yo Fei.

It must be remembered that the worship of Confucius and Kuan Kung is not confined to the state temples. This is especially true of the latter,

THE STATE TEMPLES

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whose temples are found everywhere, and who is worshipped as a god of literature and riches (Dore, vol. VI, art. 4) besides being the patron saint of several provinces. 719
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Moreover, the positions of Confucius and Kuan Kung are different. The former is usually considered as the perfect man, while the latter is a god in full standing, and usually has the word Ti, the sign of divinity, added to his name. Both were historical characters and the facts of their lives are well known.

In a brief account it is not possible to go into the list of names commemorated in the Wen Miao, nor is it necessary, for it has already been done by Watters, but we can consider the cult of Confucius as a part of the state religion in the provinces, even though most of the facts are familiar.

A. — CONFUCIUS AND THE WEN MIAO.

Confucius is the form in which the early Jesuits latinized the words K'ung Fu Tzi, or K'ung the Master. His personal name was Ch'iu, but being taboo, it is never pronounced, while in writing the character a stroke is omitted. He was born in 551 B. C. and died in 479 B. C. In his day the Chou dynasty was declining and the power lay with the feudal lords. Confucius became a minister to the prince of his native state, Lu, which would form a part of the modern Shantung. His reforms and the uprightness of his character soon forced his resignation, and he spent the rest of his life wandering from state to state with his disciples, and editing the works which have become the classics of China. It does not seem that he himself wrote more than the Spring and Autumn Annals and some appendices to the Book of Changes. There are many accounts of his life in English. The few facts I have given are taken from Giles (*Biog. Dict.*, K'ung Chin). 82
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As to the position Confucius holds in the hearts of his countrymen, the words of the great historian, Szi Ma²Ch'ien, are as true today as when they were written eighteen centuries ago.

"Countless are the princes and prophets that the world has seen in its

7 [Errata: should be Szi-ma. Cf.
Errata sheet, p. 204, cat. 116--Analyst]

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769 time; glorious in life, forgotten in death. But Confucius, though only a member of the cotton-clothed masses, remains among us after many generations. He is the model for such as would be wise. By all, from the Son of Heaven down to the meanest student, the supremacy of his principles is fully and freely admitted. He may indeed be pronounced the divinest of men." (*Ibid.*).

Confucius himself felt his mission to have been a failure, yet his memory was honored from the first. His immediate disciples mourned at his grave for three years, and his lord, the Duke of Lu, built a temple for him, where sacrifices were offered until the time of Ch'in Shih Huang (221-210 B. C.). While he did not receive honors from the emperors until three hundred years after his death, his position must have been of great importance or Ch'in Shih Huang would not have burnt his books (*Encyl. Sin.*, Confucius). Under the Han dynasty which followed, the system of Confucius proved of greater value than any other, and with some lapses, has been adopted by the state ever since.

From the Han on, every dynasty has paid honors to the sage. Among the various titles are the following :

T'ang, 640, Hsien Shen Li Fu.

— 666, T'ai Szi.

— 739, Wen Hsien Wang.

Sung, 1012, Chih Shen (Most Perfect Sage). This was given by the emperor Chen Tsung, and has been confirmed by later rulers.

Yuen, 1308, Ta Ch'en Chih Shen.

Ming, 1530, Chih Shen Hsien Szi K'ung Tzi.

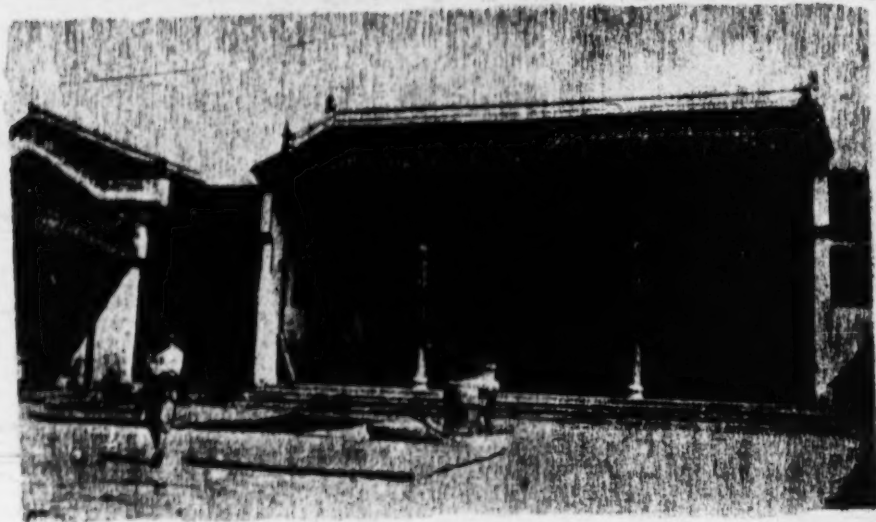
In 1233 the title of duke (Kung), was conferred on the representative of the family and is still continued, and under the empire the Duke K'ung ranked just below the imperial princes. In 1294, Kubilai Khan gave large estates to the family, which it still holds. Many emperors have sacrificed in person at the grave of Confucius, and every Hsien city must have a temple in his honor, where the officials sacrifice. This worship was discontinued

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SHRYOCK — The Temple of Anking

Pl. 6

2:Shryock H-4, 5 (no date) 1931 AF 14 Central China AF 14



In the Tung Yo Miao.

[Facing p. 56]

THE STATE TEMPLES

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for a time following the establishment of the republic in 1911, but it was resumed in 1913, and confirmed the next year in a mandate by Yuen Shih K'ai, who was president at the time (Giles and *the Encycl. Sin.*).

Foreign observers have always differed as to whether the sacrifices to Confucius, to ancestors, and to great men generally are really religious, so it may be worth while noticing two instances where competent Chinese authorities have given their opinion. In 1700, the Jesuits requested the emperor K'ang Hsi to state what the worship of ancestors and of Confucius meant to the Chinese, and he decided that it was not religious (*Encycl. Sin.*, Rites Controversy). Again, in 1914, Yuan Shih K'ai declared, against the Confucian revivalists, that the ancient rite of worshipping Confucius had nothing to do with religion (*Ibid.* Confucius).

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771 What they meant probably was that the Chinese did not regard their ancestors and Confucius as gods, but although this is likely true, the worship or reverence paid to men fades so gradually into that offered to undoubted gods, that it is impossible to draw a clear line between them. Monotheism creates an enormous chasm between the Almighty and humanity, which cannot be found in Chinese religious conceptions, where the ascent to divinity is relatively easy. The sacrifices and the ritual are so similar that while both extremes may be clear, in many cases it would be impossible for the worshipper himself to say whether what he was doing was a religious or merely a reverential act. Opinion will continue to differ about instances, but I feel justified in treating ancestor worship and the Confucian sacrifices as religious observances because the same rite is used as in the worship of unquestioned gods like Shang Ti.

On the whole, the humanity of Confucius and his followers has been carefully guarded. Parker (*Studies in Chinese Religion*, p. 221), says that in 500 the Wei dynasty of Tartars ruling at that time in North China prohibited barren women from praying to Confucius for children, and doubtless many similar instances could be found. The attempt of the Manchus in the closing days of their rule to make the sage a god was a sop to an increasingly hostile public opinion, and never was effective. Moreover, there never

822 has been a Confucian priesthood, images are infrequent, and divination is
 769 never practiced in Confucian temples (*Encycl. Sin.*, Confucius).
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Under the republic there has been a movement among the literati to make Confucianism definitely religious, or to maintain that it always has been so, and it was against this movement that Yuan Shih K'ai's mandate was directed. There is a society called the K'ung Chiao Hwei, which holds services in the temples on the birthday of Confucius. This is separate from the state worship, though in Anking nearly all the officials belong to the Hwei. The movement does not seem to be a popular one, and is confined to a section of the literati. A handful of people attended the last birthday services in Anking. I was present, representing Bishop Huntington, of Anking, who had been invited by the society, and I took part in the observances, after stating clearly that I did not consider Confucius a god. This would seem to show that even this society considers what it does a national and patriotic rite, rather than a religious one, but as I said, it is difficult to draw a line. It is strange that Confucius is not the god of literature, but that place is filled by Wen Ch'ang.

346 The Wen Miao, usually called by foreigners Confucian temples (K'ung Tzi Miao), are also known as P'an Kung, because of the ponds which are always found in the first court, and as Hsioh Kung, or temples of the scholars. They consist of three courts, with buildings between, running in a north and south direction. All the walls are painted red. The main hall is behind a terrace above the second court. The entrance to the first court, which would be the south gate, was not built until a man of the district had achieved the rank of Chuan Yuen. This was the title given to the first place in the national triennial examinations in Peking, and so was the highest honor a scholar could obtain. As in most pretentious Chinese buildings in the old style, a large " Spirit Wall " was placed opposite the entrance. Though these walls are found in most places, ancestral temples in the country do not seem to have them, and they are not obligatory anywhere. Anking has both Fu and Hsien Hsioh Kung, but the latter is almost in ruin, and it is the former that I will describe.

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The whole enclosure is about a quarter of a mile long and 200 feet across. ³⁴⁶ Properly there are no buildings in the first court, and although recently two wooden frame structures have been erected there, they are used as day schools and do not belong to the temple. In the center of the court is the semicircular pond with masonry walls, but there is usually no water there. These ponds are mentioned in the classics, and antedate Confucius. Over the pond runs an arched stone bridge, called the Chuan Yuen Ch'iao, because only the Chuan Yuen and the emperor were allowed to cross it, though anyone may do it now. There are two P'ai Lou, east and west, usually called memorial arches by foreigners, though there is no arch in their construction. In their simplest form they are four pillars with stones across the top, making three gateways. Each P'ai Lou has an inscription, and these sentences are opposites (Tui Tzi). On one are written the characters " Teh P'ei T'ien Ti " (His virtue equals that of Heaven and Earth), and on the other " Tao Kuan Ku Ching " (His way is better than that of all men, past and present).

A short stairway leads up to the second court. These steps, and those to the terrace of the second court, are divided by an inclined slab of stone on which a dragon is carved. Such dragon steps are also found in the Kuan Yo Miao, the Wen Ch'ang Kung, and the larger of the two Anking mosques. The latter is curious because of the Muhammedan law against the images of animals, though there are other instances of this law being broken, as in the Court of Lions of the Alhambra.

The central gate to the second court was opened only for the winners of the first three places in the great triennial examinations, the Chuan Yuen, Pan Yen and T'an Hua. Over it are four characters quoted from Mencius, " Chin Sen Yu Chen " (The ringing of the bell and the sounding of the stone drum). As the first occurs at the beginning of the sacrifice and the second at the end, together they signify the whole worship. Beside the central gate are two smaller doorways, the one on the east called " Yin Hen ", and that on the west " Yuen Shen ". These words are taken from the Book of History, the former meaning " To be permanent " (like the moon), and the latter " To rise " (like the sun). I was informed by an attendant that they

346 were considered lucky words. On the occasions when I have been present at the worship in this temple, the procession entered the first court through a side gate, and passed into the second court through the western doorway.

The second court is surrounded by buildings. To the right and left of the entrance are rooms where the sacrificial vessels, musical instruments and other temple implements are kept when not in use. Facing the gate is the main hall, rising above the terrace and dragon stairs, the roofs sweeping upwards in majestic curves, with bells hanging at the eave corners. Unfortunately there are no trees.

On the sides leading to the main hall are covered porches, or cloisters, in which are kept the tablets of famous Confucianists whose names are an epitome of all that is best in the history of their country. I believe the complete list is given in "A Guide to the Tablets in a Confucian Temple" by Thomas Watters. These cloisters are known as the east and west porches (Tung Wu and Hsi Wu). At the end nearest the great hall (Ta Tien), are the tablets of disciples of Confucius, forty on each side. They are called Hsien Hsien, and their number is unchangeable. Nearer the entrance are the tablets of famous men of later ages, which are called Hsien Yu. There are thirty nine of these on the east side, and thirty eight on the west, and all the tablets are arranged in eighteen cases behind as many altars, nine in each porch. The number of Hsien Yu was fixed by the emperor — under the republic by the Ministry of Education — and their number has changed from time to time, as tablets were added or taken away. For instance, the tablet of the great statesman, Wang An Shih, was placed among the Hsien Yu in 1104, but removed 140 years later (GILES, *Biogr. Dict.*, Wang An Shih). This Wang, by the way, was the author of a poem on the beautiful mountains north of Anking.

The Ta Tien is about 100 feet wide by forty deep, and the roof, borne on huge, smooth wooden columns, is at least forty feet above the brick floor. Everywhere there is the most elaborate wood carving, culminating in the gorgeous red and gold canopy over the tablet of Confucius against the center of the rear wall. The prevailing colour in the hall, and throughout the whole

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temple, is a dull red. The tablets are the same shape, but larger than those in ancestral temples, that of Confucius being about five feet high and one broad; red, with the characters in gold. Those on the tablet of Confucius are "Ta Tsen Tzi Shen Hsien Szi K'ung Tzi Shen Wei", which may be lamely translated as "The seat of the spirit of K'ung the Master, the perfect, holy and ultimate teacher of former times, who completed the work of the sages". The five sacrificial vessels are larger, but similar in shape and use to those in other temples. 346

There are four smaller altars in the hall, facing inward on the right and left. The two nearer ones are called P'ei, and each contains two tablets. On the east are those of Yen Hui, with the title Fu Shen, and the grandson of Confucius, Tzi Tsi, with the title Shu Shen. On the west are those of Tseng Tzi, with the title Tsung Shen, and Meng Tzi (Mencius), with the title Ya Shen. Behind the P'ei are two larger altars, called Tzeh, each having the tablets of six prominent disciples.

On the rear wall are hung nine large Pien Eh, each presented by an emperor of the Ch'ing, or Manchu, dynasty. Yung Cheng is the only one not represented, I do not know why. Over the central canopy is the Pien given by K'ang Hsi, with the inscription "Wan Shih Szi Piao" (The teacher and model of all ages), which is quoted from an essay by the T'ang scholar Han Yu, already mentioned. I will not attempt to translate the others, for they are fragments of sentences from the Four Books, whose value lies largely in what they suggest. They are:

"Shen Chi Ta Tsen" (Mencius), presented by Shun Chih.

"Yu T'ien Ti Tsan," (Doctrine of the Mean), presented by Ch'ien Lung.

"Shen Ming Wei Yiu" (Mencius), presented by Chia Ch'ing.

"Shen Hsueh Szi Chung" (two characters from Mencius and two from the Doctrine of the Mean), presented by Tao Kuang.

"Teh Ch'i Tao Tzai" (Doctrine of the Mean), presented by Hsien Feng.

"Shen Yiu T'ien Chung" (Analects), presented by T'ung Chih.

"Szi Wen Tzai Tzi" (Analects), presented by Kuang Hsu.

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"Chung Ho Wei Yo" (Doctrine of the Mean), presented by Hsun Tung, the boy emperor who was deposed in 1911.

Behind the Ta Tien is a smaller court and hall (Hou Tien), devoted to the ancestors of Confucius for five generations, men and women, who receive sacrifices at the same time as the sage.

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The following facts are taken from the Hsien Chih and the calendar, or were learned in the temple itself.

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At present there are no sacrifices in the Hsien temple, but a ceremony called the Shih Tzai Li is performed there. Formerly both temples were used for worship, and in the reign of Ming Wan Li (1573-1620), the sacrifices and musical instruments were divided equally between the Fu and Hsien temples, and the number of Li Sen was the same for each. Under the republic the Fu has been changed to the provincial temple, but it is still known to most people as the Fu Hsioh Kung. In the time of Ming Ying Tsung (1436-1465), it was decreed that the objects sacrificed should be local products whenever possible.

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Under the Ch'ing dynasty it was customary at the great sacrifices (Ta Chi), to have a dance (Wu), called the Pa Yi, performed by sixty-four men and boys in groups of eight. Possibly the number has something to do with the trigrams in the Book of Changes. I do not know. This dance is supposed to be continued under the republic, but in Anking there seems to be no one to teach the performers. The name means "Eight Ranks", and in ancient times it was the prerogative of the emperor. The correct number take their places in lines on the terrace to the left and right of the dragon steps, dressed in long, gray robes with black borders, wearing square, black hats somewhat like those used at commencement exercises in western countries, and holding rods with pheasant feathers at one end, but there is no posturing. The music is simple and the notes are confined to a small compass, which is said to typify the Doctrine of the Mean. There is harmony, but the intervals are irregular, according to the ideas of western classical music. Nevertheless, it does not seem so dissimilar to the compositions of such moderns as Ravel and Strawinsky, in their more quiet moods, and there can be no question

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that it is very reverent and beautiful. The singers are accompanied by instruments, among which the flute predominates. On the two occasions when I have been present, there were a number of stringed instruments which were not played, and I was told that no one knew how to use them. The twelve notes of the octave are known to the Chinese, and each is used in turn as the key note during one month, but they are not all used in any one melody, so far as I know. The music with which I am familiar could all be played on the black notes of a piano.

This dancing was added to the ceremonies in 485 by Yung Ming of the Southern Ch'i dynasty. The Hymn to Confucius and the Guiding March are given by Van Alst in "Chinese Music". The music is not that known to Confucius, which was lost at the burning of the books, but was introduced from Bactria in the second century before Christ, and seems to be of Greek origin (*Encycl. Sin.*, Ritual Music).

The following paragraphs are taken from the Hsien Chih.

"At the close of the Ming dynasty the ancient rituals and musical instruments were no longer used. A few instruments were left, but broken and in poor condition, and the sacrifices were no longer carried on with the splendour of the old days. In the 22nd year of K'ang Hsi (1664), some officials (I omit the names), gave money for new instruments, but still the ceremonies lacked the old elaborateness. In the 6th year of Ch'ien Lung (1742), an imperial decree commanded that certain sacrificial vessels be placed in the Hsioh Kung, and the former glory was restored.

"The order of the ceremony was arranged by the emperor Yung Cheng in the 8th year of his reign (1731), and was as follows:

1. Tao P'ing Yin Shen (The welcome of the spirit).
2. Hsuen P'ing Tsu Hsien (The first sacrifice).
3. Ch'ih P'ing Ya Hsien (The second sacrifice).
4. Hsu P'ing Chung Hsien (The third and last sacrifice).
5. Yi P'ing Ch'eh Chuan (The removal of the offering).
6. Teh P'ing Sung Shen (The farewell to the spirit).

"In the 51st year of Ch'ien Lung (1787), the music for the sacrifices

776 was published and called Chung Nu. In the 3rd year of Chia Ch'ing (1799), an imperial edict commanded that a copy of the music be placed in each temple. This music continues to delight us. The number of Li Sen was fixed at thirty-six by a edict in the 36th year of K'ang Hsi (1698), but in the 50th year of Ch'ien Lung (1786), four more were added so that there would be substitutes. The objects sacrificed and the vessels used are found in the books containing the ritual, and need not be mentioned here. The ceremony is that found in the Chou Li. "

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782 At present the sacrifices are held twice a year on the first Ting day of the second and eighth months. In the Chinese calendar the days are named in a cycle, one of which is called by the character Ting, and the sacrifices, therefore, may fall on different days of the month. There seems to be some uncertainty regarding the number of Li Sen at the service, but there are fewer than under the empire. I was told there were nine. Although I have attended the spring sacrifices, I was unable to move about during the ceremony and could not see clearly enough to verify the number. Certainly there are more than at the ancestral sacrifices. The Ta T'ung is replaced by the T'ung Chang, or general supervisor, and the Fu T'ung by the Tu Tzu, who reads the prayer. There are also the Chou Yi, who sees that no mistakes here made, and two men at each altar, the Hsien Chiu, who presents the wine to the man sacrificing, and the Hsien San, who presents the other offerings.

To Confucius are offered an ox and two pigs, besides the bowls of food, wine and tea placed on the altar. These varieties are known from the differently shaped and named vessels in which they are presented. There are twelve Pien, twelve Tu, two P'u, two Kuei, two Hsin and one Tzen. There are no oxen at the lesser altars, but there are pigs and goats. The number of bowls is lessened with the importance of the names on the tablets. At the two P'ei are offered ten Pien, ten Tu, one P'u and one Kuei; at the Tzeh altars, six Pien, six Tu, one Kuei and one P'u, and at the two central altars of the cloisters, four Pien, four Tu, one Kuei and one P'u. Just before the ceremony in the main hall, sacrifices similar to those offered Confucius are presented to the five generations of his ancestors in the rear temple,

SHRYOCK — The Temple of Anking.

Pl. 7

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A Monastery on Chiu Hua Shan.

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Pilgrims Climbing Chiu Hua Shan.

[facing p. 64]



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782 The ritual is so similar to that of the great sacrifice to the ancestors in
 796 the clan temples — the same name, Ta Chi, is also used — that it seems unnecessary to give it again. The dance, if given, the music and a few other details are added. The following prayer is offered to Confucius and then burned.

" As the virtue (Teh), of our teacher is higher than that of thousands of saints, and his way (Tao), before that of hundred of rulers, they shall exist as long as the sun and moon. Among the multitude they cannot be found. During the time when the teachings of Confucius were followed by all men, the rites and the music were well known among the people. The harmonies of the drums and bells, and the incense, were acceptable. In the schools, sacrifices and their rites were considered of the first importance. It is now spring (Or autumn). With the proper use of the sacrificial vessels and of essays dedicated to Confucius, we make sacrifices before the master in order to show our gratitude. We hope that he will take pleasure in this sacrifice". In Chinese, it is quite correct to use the third person in addressing anyone, especially a superior.

After the service, the objects sacrificed are taken to the yamen of some official and used in a feast.

114 Before leaving the subject, a word should be said about the meaning of two characters about which there has been some dispute. The first of these, Shen, is sometimes translated as god or gods, but I have rendered it as spirit, because it is used not only on the tablet of Confucius, but also in a similar sense on the tablets of ancestors, who are certainly not gods. While the word undoubtedly means god at times, in these cases spirit seems to be the better translation.

The other word is Chi, which I have translated as sacrifice. Legge (*Rel. of China*, p. 57), says, " We apply improperly to the religious offerings in its various services the name of sacrifices ", and again (p. 53), " These offerings are oblations and not sacrifices in our common acceptation of that term ". His objection is that there is no idea of propitiation. However, Morrison, in his dictionary, defines Chi as, " To carry human affairs before the

114 30ds. That which is the medium between or brings together, men and gods. To offer flesh in the rites of worship; to sacrifice with victims". Most foreign authors have followed his example. For instance, in translating into Chinese the Book of Common Prayer, the word Chi is used for sacrifice in the Prayer of Consecration of the Communion Service. It would seem that Legge is mistaken in so limiting the word.

B. — THE KUAN YO MIAO.

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778 In the military temples (Wu Miao), the place of honor is divided between Kuang Kung (the Duke Kuan), and Yo Fei. The former is also called Kuan Ti, the word Ti meaning god. While both these men and the lesser heroes commemorated at the side altars were noted for military ability and courage, the characteristic quality which has led to their honor by later ages is loyalty, and this note is struck throughout the temple.

Kuan Yu (died 219), was one of the heroes of the Three Kingdoms period. He was the friend and supporter of Liu Pei, the ruler of Shu, and with Liu Pei and Chang Fei, took the " Peach garden oath " of brotherhood, which they all kept faithfully, although Kuan was often tempted to desert by Tsao Tsao, the rival of Liu. Kuan was noted for his fierce mien, enormous stature and strength, and for his red face, which is a feature of most of his pictures. After romantic adventures which have made him one of the national heroes of China, he was finally taken and executed by the general of his enemy Sun Ch'uan. (GILES, *Biog. Dict.*, p. 383).

Doré (vol. VI, p. 79) gives a very full list of the posthumous honors bestowed upon him, whose dates show the continuous esteem in which he has been held, and the growth of his cult. They are : 260, when Liu Pei's son gave him the title, " Chuang Liao Hou " (Brave and faithful marquis), 583, 676, 1008, 1096, 1102, when he was made a duke (Kung), 1128, when he became a prince (Wang), 1330, 1522, 1594, when he received the title of god or emperor (Ti), and 1856, when he was honored as Fu Tzi, which placed him on an equality with the greatest men of civil and literary attain-

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ments. This last honor was given because of his assistance in putting down the T'ai P'ing rebellion. Doré gives eleven names by which he is known. At present his official title is Kuan Shen Ti Chun, which may be translated as "The Holy God Kuan, the Commander".

His temples are very numerous and are not limited to those of the state. Besides being the god of war, he is worshipped as a god of literature and riches, and as the patron saint of the provinces of Kuang Tung, Kuangsi, Hupeh, and together with Wen Chang, of Chekiang. It is not likely that this list is exhaustive. Richard (Calendar of the Gods), gives his festivals as the 13th of the 5th month (his birthday), the 24th of the 6th, and the 5th of the 9th. His son, Kuan P'ing, and five attendants, are also worshipped. Doré says that incense is burnt on his altar on the 15th of the month, but I cannot find that this is done in Anking, or that sacrifices are made except those of the state, which are on the 15th of the 2nd month and the 15th of the 9th. Kuan Ti is said to be very popular in Korea.

The second of the two heroes, Yo Fei (1103-1141), was distinguished as a general and a patriot during the reign of Sung Kao Tsung. After displaying abilities in quelling insurrections and in resisting the Golden Tartars which might have proved the salvation of his country, he fell a victim to the intrigues of the infamous court favorite, Ch'in Kuei. On his back were found written the words, "Loyal to the last". His honors were restored in 1162 and more added in 1179. The national parliament raised him to an equal rank with Kuan Ti, and they receive sacrifices at the same altar (GILES, p. 949).

Yo Fei is the hero of a popular novel and of a play, at whose performance it is not uncommon for the whole audience to burst into tears. There is a story that once a spectator, overcome with excitement, leaped upon the stage and killed the unfortunate actor playing the part of the villain, Ch'in Kuei.

The temple of the two great soldiers is called the Kuan Yo Miao, or the temple of Kuan and Yo. The Hsien Chih says that formerly the temple was small, but in the reign of Ming Wan Li (1573-1620), it was enlarged and a record made. The T'ai P'ings burned it, but it was restored under T'ung

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798 Chih. There were two other temples to Kuan Ti in Anking, one of which was built by the "Blue Company" of soldiers, but they have been destroyed.

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798 The Kuan Yo Miao is similar in plan to the Wen Miao, but there are no porches in the second court, and the whole is on a much smaller scale. Before the gateway is the "Spirit Wall" and entrance is made through two P'ai Lou at the sides. Over the eastern arch are the words, "Tan Hsin Kuan Erh" (A loyal-literally, red-heart is like the sun), while over the western is, "Ta Yi Tsan T'ien" (Great righteousness is the equal of heaven). Above the gate are the words, "Kuan Yo Miao".

The main altar in the great hall is much less elaborate than that in the Confucian temple. On it are two tablets. That on the east reads, "Kuan Chuang Liao Hou Chih Shen Wei" (The seat of the spirit of Kuan). Chuang Liao Hou constitute a title modifying Kuan, brave and faithful marquis. The western tablet bears the inscription, "Yo Chung Wu Wang Chih Shen Wei" (The seat of the spirit of Yo, the prince of loyal soldiers). Until recently there were pictures of the two heroes behind their tablets. Against the side walls are two lesser altars, that on the east having eleven tablets, and that on the west, twelve, each bearing the name of a famous general, with the words, "The seat of the spirit of the loyal soldier and general". There is one Pien, I could not discover from whom, which hangs above the main altar, and bears the words, "Wan Sz Jen Chi" (The greatest men of ten thousand generations). The choice of names on the side altars seems peculiar, not so much because of the ones included, as of those omitted. All are contemporary or later than Kuan Kung, and so the great generals of the Fighting States and the Han dynasty are absent, but it is strange that there are no names of the Manchu dynasty. The most remarkable fact is the inclusion of two pure Mongols, evidently placed there by Yuen emperors and never removed. Well, if any people ever deserved representatives beside the god of war, it was the Mongols. The list of names, with a few facts about each, is given in Appendix 5.

The Huai Ling Hsien Chih says that the rear hall was called the San Yi Tsi (Temple of the Three Righteous Ones), who were the brothers of the

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^ [Errata: should be Shih. Cf. Errata sheet, p. 204, cat. 116 -- Analyst]

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Peach Garden Oath, Liu Pei, Kuan Kung, and Chang Fei. There is a hall ³⁴⁶ behind the Ta Tien, with three tablets on the altar, but they are so discolored, ⁷⁹⁸ it is difficult to make sure of the names. It hardly seems possible that Liu Pei is among them, for all are dukes, and Liu is considered a legitimate emperor. The tablets may be those of the men who were executed with Yo Fei, for Yo is one of the names, and Yo Fei's son was a victim. As the temple was destroyed by the T'ai P'ings, the Hsien Chih may refer to the former building.

Sacrifices similar to those offered Confucius are made on the 15th of ⁷⁹² the 2nd and 9th months, the chief military official resident in the city acting as the celebrant, with civil officials of lesser rank attending. In October 1923, the ranking civil official was the district magistrate of Huai Ling Hsien, and the civil governor of the province did not attend. At that time no sacrifices were offered in the rear hall.

At present the temple is ordinarily used as a school for training physical directors, and the second court has been turned into a basket-ball ground. ⁷⁹⁸ The place is in wretched repair. The paint is cracked, the walls dingy, the floor dirty beyond description and the courts grass grown. Spider webs hang among the tablets, the beams sag and the whole atmosphere is miserable. ³⁵⁸

But when the full autumn moon shines down upon the blue flagstones ⁷⁹² and shadows cloak the great hall, when the black eaves curve in sweeping lines towards the clear, deep blue of the midnight sky, and the altar is ablaze ⁹⁹⁶ with flickering candles, then the splendour of the old days comes back to the temple, and the ghost of departed glory reigns again. Braziers filled with pine wood burn in the courtyard, and attendants bearing torches of twisted bamboo strips walk about the terraces, the shadows dancing across the carved lattice behind them. The choristers and dancers, with their wands tipped with pheasant feathers, wait in lines on either side of the dragon steps, while behind them stand men with flutes, drums and bells of different notes. Within the door the dead ox lies across his hurdle, his head raised toward the altar.

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Firecrackers splutter brightly in the blackness of the gate. A huge drum begins to sound, faster and faster until it grows into a roar, and suddenly stops. Then a voice rises in a long, quavering summons, and into the enclosure file the black gowned officials, the light shining from their silk vests. One stands at the head of the steps, while the others wait in order below. Deep toned bells vibrate in solemn harmony, and are answered in higher, clearer peals. The strange chant rises on many voices, accompanied

To the Dorian mood
Of flutes and soft recorders.

The notes are held for many beats, the intervals and rhythm baffle our western ears, but what magic music for a moonlight night! The hymn dies away and the one voice calls again, quivers and drops. Men move about the great hall, passing in and out among the long, red candles. "T'o Mao", rings out the chant, and all heads are uncovered. "Pai", and all sink to the pavement, heads bowing to the floor. "Hsin", and they are erect again. Now the general is standing before the altar, attendants all around him, raises bowl after bowl with both hands and places them upon the altar. From the dark corners gleam the bayonets of his guards, for even here he is not safe. There are more chants and prostrations, and the prayer is sung in a long drawn out recitative. A figure carries a folded paper down the steps, and in a moment it is burning in a wire stand, the glowing fragments blowing across the court. The drum sounds once more, and the procession files out. The sacrifice is ended.

BUDDHIST TEMPLES

It is probable that no eastern religion has been more thoroughly investigated by western scholars than Buddhism, and a volume might be devoted merely to a bibliography upon the subject. Yet the literature in English and other European languages is nothing compared to the volumes of Chinese books, not to mention those in other Asiatic tongues. The work which might be done in the investigation of Buddhism is endless. In this brief essay, then, I shall do no more than give a rough sketch of the two representative Buddhist temples in Anking, which will enable me to mention the most characteristic gods of the Chinese form of Mahayana Buddhism. 779 778 776

The Huai Ling Hsien Chih mentions forty-five temples which may be definitely classified as Buddhist because in them are the images of unmistakably Hindu gods. For it should be remembered that while Chinese Buddhism will place the image of almost any deity in its temples, the place of honor is always reserved for the foreign gods. I do not think it correct to call any temple Buddhist which does not have Hindu deities present, even though Buddhist monks are employed as caretakers, as is frequently the case in non-Buddhist temples. These forty-five temples are nearly all referred to as Tzi or An, and as nearly as I can discover, twenty-five are under the care of monks (Ho Shan), and twenty of nuns (Ni Ku). Although the number of temples is large, only two are of any size, the Yin Chiang Tzi and the Ti Tsang An. The others are small, one-room buildings, often very difficult to 778 774 772

[p. 71]

778 find, mixed up with non-Buddhist cults like those of "Earth Gods", frequently the property of some wealthy family who use the place as a sort of private chapel. It is likely that the solitary monk or nun in charge of one of these little shrines is supported largely by the offerings of women praying for sons, for men are infrequent visitors. I know a widow who invested her savings by buying a small temple as a business proposition, living thereafter on the income from incense, oil and gifts. The chief income of the monks in the larger temples appears to come from the masses for the dead, and in the great halls are monthly schedules and appointments for such services, with a price list. When a man of moderate means will pay five or six hundred dollars for the funeral of a parent or grandparent, a good part of which would go to the monks, it can be seen that the pious work is remunerative. Nuns may also read the sutras and say masses, but the usual custom is to send for monks. It is frequently said by foreigners that the monks are ignorant and have little or no education. This is true, perhaps, of the majority, but at the Yin Chiang Tzi and the Ti Tsang An monasteries there are very well read and cultivated men. A monk at the former place estimated that there are about one hundred and fifteen Ho Shan in Anking, and I should guess that there are not more than thirty Ni Ku.

778 Ho Shan have secured control of a number of temples whose gods are distinctly not Buddhist, and have erected their own shrines behind the main halls. Among these are the T'eh Fu An, the Yo Wang Miao and the Ho Shen Miao. These temples will be considered in the sixth class, and here we will mention only the two chief Buddhist monasteries

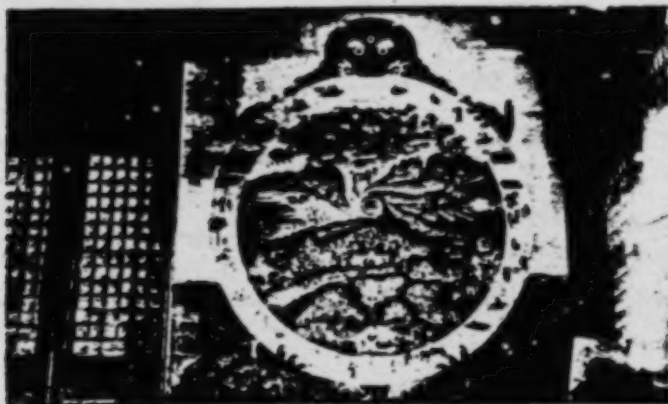
778 779 The Yin Chiang Tzi is a large temple and monastery, containing about eighty monks, located on the north bank of the Yangtze a little outside the East Gate of the city, and contains within its walls the beautiful pagoda familiar to all who travel between Hankow and Shanghai. The monastery belongs to the Ch'an, or Meditative School, and is therefore typical of the majority of Buddhist temples in China.

It should be born in mind, however, that these schools are not distinct or opposed in the way that Protestantism and Catholicism are, for instance.

SHRYOCK — The Temple of Anking.

PL 8

778



The Wheel.

772



Monks ready to say Masses for the Dead.

[facing p. 72]

BUDDHIST TEMPLES

73

778
779 Monks pass from one monastery to another, and there are no disputes and religious conflicts between them. Their differences are regarded merely as different ways, all good, of achieving the same end.

778
346 The following paragraphs from the Hsien Chih give a brief outline of the temple's history. The pagoda seems to have been sufficiently solid to have resisted the destructive powers of the T'ai'p'ings.

" The pagoda was built by an Anking man, Yuen Tzi Hua, in the reign of Ming Wan Li (1573-1620). The emperor himself wrote an inscription of six characters for the temple, " Hu Kuo Yun Ch'an Shan Tzi " (To protect the country and keep it in eternal prosperity). The people built a pavilion (Shen Han Lu), to house this inscription. In the 7th year of Shun Chih (1651), an official rebuilt it, and in the 2nd year of K'ang Hsi (1664), it was repaired. Ch'ien Lung presented a Pien, " Shan Szi Tzi Kung " (A voice (like the lion's roar), and during the reign of Kuang Hsu, the empress dowager, Tsi Hsi, gave another, " Miao Ming Yuen Chin ", (Reflecting light like a mirror).

" The monks gathered contributions and built a library (Tsan Chin Ko), to the east of the temple, which contained many Buddhist books and famous paintings. The best known book was a copy of the Lotus Sutra (Miao Fah Lien Hua Ching), and there was a painting in gold leaf, made in the 7th year of Ming Hsien Hua (1472?).

" On the north and west, Anking is surrounded by impressive mountains, while the Yangtze River flows on the east and south. Those who search out favorable locations for graves (P'ing Yien Hsin Chia), said that there should be a pagoda erected in this place, to complete the favorable influences. The mountains seem like the body of a dragon, and the pagoda would make it appear as if the head were lifted up, which would be auspicious. In the year of Ken Wu of Ming Lung Ch'in (1567-1573), an official consulted with the people and built the pagoda. (This conflicts slightly with a previous statement). It was 240 feet high, built of stone, with seven stories. There were balconies at each story, and golden bells were hung from the corners of the roof.

778 " It was redecorated in the time of T'ung Chih and again under the
346 republic. "

Four years ago a river steamer was deliberately rammed by a gunboat and several hundred lives lost. A wealthy man of Anking was warned by Kuanyin in a dream not to take the boat, and so saved his life. In gratitude he gave several thousand dollars to the Yin Chiang Tzi, which were used to put the pagoda in good condition. Recently the governor, Ma Lien Chia, gave 10,000 dollars, which has been used to erect a chapel containing an altar to Kuanyin with the most elaborate wood carving I have seen. The courtesans of Anking are said to have contributed also. On festival nights the pagoda is hung with colored electric lights.

The temples of the Ch'an School are built on a plan which unfolds to the worshipper the gradual scheme of salvation and the degrees of enlightenment. The Yin Chiang temple has two halls, separated by a court, and surrounding these on all sides but the front are the monks' quarters, while behind the pagoda is a public tea house where vegetarian meals are served. The buildings face the south, though it is not obligatory, and the Ti Tsang An, for instance, faces eastward. The library, school and Hall of Meditation are on the east, but these and various other rooms do not belong to the temple proper. The second hall of the temple is on a terrace fifteen feet above the first, but this also is not necessary, and there are no dragon steps. Outside the gate are two large, iron anchors, which embody the old belief that the city is a boat, of which the pagoda is the mast, and that when the anchors are removed the boat will float away. I have been told similar legends are often found in Korea.

346 The first hall represents the heavens on and above Mt. Meru, whose
778 inhabitants, while they are in bliss, are still subject to rebirth. Here are
776 the Four Lords of Heaven, Sanscrit, Lokapolas (Sri T'ien Wang), east, west, south and north, placed two on each side. The images are gigantic, the faces fierce, and they are painted in different colors, the prevailing one in each being that appropriate to its locality, blue, red, white and black. These spirit kings guard the entrances to Mt. Meru (Doré, vol. VII, p. 394 f).

BUDDHIST TEMPLES

75

In the center of the hall is a platform divided by a screen. Facing the entrance is the image of Mi Leh (Sanskrit, Maitreya), whose form is probably more familiar to foreigners than that of any other Chinese god. He is a very fat man, with shaved head and huge, bare stomach, sitting with one knee raised. He is always represented laughing, and in temples his image is gilded (DORÉ, vol. VI, p. 103, f). The Chinese usually refer to him as a Fu (Buddha), but strictly speaking he is a P'usa (Bodhisattva), who waits in heaven until the time for his next incarnation as a man, when he will become a Buddha proper. A Bodhisattva is one who has reached complete enlightenment, but rejects Buddhahood in order that he may minister to his fellow men. However, the Chinese use the technical Buddhist terms very loosely, and P'usa is commonly used for any image, Buddhist or otherwise.

On the other side of the screen, facing the court, is the most picturesque of Buddhist divinities, Wei T'o, who is represented in full golden armour, with draperies flying from his shoulders and hand on sword. He is the knight of heaven, commander of the celestial hosts under the four kings, and he is the special protector of monasteries. In this capacity he is worshipped when the monastery is in need of funds, and begging monks carry his image strapped on their backs. In images used for this purpose, the sword is absent and the hands are pressed together in prayer (DORÉ, vol. VII, p. 317 f). In his zeal for righteousness, Wei T'o is apt to be too severe and strike down the guilty sinner without giving him a chance for repentance. Therefore, he is placed so that he looks across the court and through the doorway of the second hall, gazing always upon the face of the compassionate Buddha.

There is an admirable study of Wei T'o by M. Noel Peri in the *Bulletin de l'École française d'Extrême-Orient*, vol. 110.

The second hall represents the more advanced stages on the road to Buddhahood. Over the entrance are the words nearly always used in Buddhist temples, "Ta Hsiung Pao Tien" (Precious Hall of the Great Hero). This hall may contain the images of any number of indigenous gods like Kuan Ti, and Brahmanic deities like Fan (Brahma himself), and Yu Ti (Indra), who

346 is sometimes confused with another god having a very similar name, who
 778 may also be present, the Taoist Yu Huang Ti (Pearly Emperor). But these
 776 divinities are shown as worshipping or attending the Hindu Buddhist gods.
 77A Indeed, it is difficult to say exactly whom the smaller images in the great
 hall of a temple represent, for the monks themselves often do not know. I
 have not found Brahma or Indra in any Anking temple (Doré, vol. VII,
 p. 324 f.).

Against the side walls of the main hall are the eighteen Lo Han (Arhats),
 nine on each side. In Hinayana Buddhism the Arhat, or saint, was the
 highest state a man could reach before becoming a Buddha, but in the
 Mahayana it is inferior to the Bodhisattva. There are various lists of Lo
 Han, and the oldest contain but sixteen names. The first list of eighteen
 appears to be that of the T'ang poet and painter, Kuan Hsiu (832-912). The
 names vary in different accounts and have never been exactly determined,
 for although the emperor Ch'ien Lung in 1757 endeavored to settle the matter,
 his arrangement has never been generally accepted. The number eighteen
 seems to be of Chinese origin, but it also occurs in Tibetan lists. It seems
 to me that the reason for the two added names may lie in I Tsing's account
 of the eighteen schools of Buddhism (*Records of Buddhist Religion*, p. 14).
 He visited India in 617, and says that the division into schools took place
 after the death of Asoka (about 230 B. C.). It may have been felt that the
 number eighteen was more appropriate because of the eighteen schools of
 thought. The most familiar name in the lists is that of Rahula, the son of
 Sakyamuni, who is the patron of novices. Adequate accounts of these Lo
 Han are given in Watters' "The Eighteen Lohan of Chinese Buddhist
 Temples", and in Doré (vol. VII, p. 350 f.). Some temples have twenty-
 four deva kings in place of the Lo Han, but this variation does not occur in
 Anking.

The lines of Lo Han end at the rear wall, and next them are two altars
 which are usually dedicated to the four great Bodhisattvas of Chinese Bud-
 dhism, Kuanyin, Ti Tsang, Wen Shu and P'u Hsien. At Yin Chiang Tzi
 the arrangement is a little different, Kuanyin and Ti Tsang being omitted.

BUDDHIST TEMPLES

77

On the west are Wen Shu and an image which seems to represent Ta Mo (Bodhidharma), the twenty-eighth Indian patriarch, who came to China in 520, and is recognized as the first Chinese patriarch (Eitel, *Handbook of Chinese Buddhism*, p. 33). Kuanyin and Ti Tsang appear in other parts of the monastery, but are absent from the temple proper. Bodhisattvas always wear lotus hats, and are usually gilded. 346 778 776 779

The place of honor in the great hall is held by three huge images, exactly alike, of Buddhas (Chinese, Fu). They are gilded, expressionless, sitting in the attitude of contemplation, their shaven heads covered with blue snails. Two disciples, Ananda and Kasyapa, wait on the central image. In the Yin Chiang Tzi these figures are enclosed in glass. The figure on the east is the Healing Buddha, Yo Szi Fu (Bhaishajyaguru), that on the west, O Mi T'o (Amitabha), while in the centre is Shih Chia Mo Ni (SAKYAMUNI, the Historic Buddha). Sometimes these images are referred to as the Buddhas of the past, present and future. Amitabha is the god of the Western Heaven and has so seized on the imaginations of the Chinese that in all the Buddhist schools the ordinary greeting between monks is "O Mi T'o Fu", for the mere repetition of the name insures entrance to the heaven. The abstraction of Nirvana is replaced by the more comprehensible and popular Western Heaven. Full descriptions of these Buddhas are given in Doré (vol. VI, chap. III). This triad receives most of the worship offered, and a light is kept burning before their altar. In fact, where this triad is present, the services are nearly always directed to them, though I have seen Wei T'o worshipped, and incense is burned before the other images. The Bodhisattvas are usually worshipped in chapels devoted to them. When there is a door in the rear wall, an image of Kuanyin is placed facing it, standing back to back with the Buddhas with a screen between, but this arrangement is not found in Anking.

In the southeastern corner of the hall is an immense bell associated with Ti Tsang, and in the southwestern, a large drum bearing the Yin and Yang symbol. There are also the usual musical instruments, bells, metal plates, wooden "Fish Head" gongs, and others. Streamers inscribed with

346 the names of Buddhas and Bodhisattvas, prefaced with the words, "Na
 778 Mo " (Reverence), and elaborate lanterns, hang from the beams, while prayer
 776 mats are arranged in order on the floor. The hall is always full of the odour
 779 of incense. Prayers are offered and sutras read fifteen times a day, but
 I will not attempt to go into the ritual of the various regular and occasional
 services.

346 The Ti Tsang An is a smaller and more recent establishment than the
 778 Yin Chiang Tzi, and the Hsien Chih contains practically no information about
 it. It contains ten monks and no nuns. It is in much better condition than
 the larger monastery, new and clean, the monks appear more intelligent, and
 the atmosphere more religious. Its present prosperity is largely due to the
 generosity of a man named Ho, who is well known in Buddhist circles for his
 charities. The temple stands beside a lake outside the West Gate, and
 there is a lovely grove of bamboos behind it on the hillside.

The Ti Tsang An belongs to the Pure Land School (Ching T'u), and the
 arrangement of images is somewhat different from that at the Yin Chiang
 Tzi. In the entrance hall behind the image of Maitreya, and overshadowing
 it, is the patron of the monastery, Ti Tsang, wearing the lotus hat of a Bodhis-
 attva, and attended by two disciples, a father and son, bearing the crozier
 and jewel associated with him. In the great hall, instead of the three Buddhas,
 there is the favorite triad of the Pure Land School, Amitabha in the center,
 flanked by the Bodhisattvas Kuanyin (Avalokitesvara), and Ta Shih Chih
 (Mahastama), both of whom seem to be men here, though they are usually
 represented as women. They were men originally. All are standing, with
 right hands stretched downward, palms outward, in the attitude of saving
 souls. The other images in the temple present no unusual or interesting
 features.

776 While it is impossible to consider these gods in detail, I should say a
 779 few words about the Bodhisattvas. There are in China four mountains of
 especial holiness to the Buddhist, Wu T'ai in Shansi, O Mei in Szechuan,
 P'u T'o, an island in the Chusan group off the coast of Chekiang, and Chin
 Hua in Anhui. These should not be confused with the five Taoist moun-

BUDDHIST TEMPLES

79

tains to be mentioned later. Each mountain has its patron Bodhisattva, Wen Shu (Manjusi), in Wu T'ai, P'u Hsien (Samantabhadra), in O Mei, Kuan Shih Yin or Kuanyin (Avalokitesvara), in P'u T'o, and Ti Tsang (Kahiti-garbha), in Chiu Hua. The last two mountains are dealt with in some detail by Johnston in "Buddhist China".

It is likely that Kuanyin is more generally popular in China than any other Bodhisattva, but she has attracted an amount of notice from foreigners out of proportion to her relative importance, and the others have been neglected. As a matter of fact, the popularity of different gods varies in different localities, and usually varies inversely as the distance from some famous shrine. Whether it has been the nearness of P'u T'o to the centers of foreign influence and its easy accessibility, or the popularity of the cult of Kuanyin among women, who are more openly religious than men, or the fascinating question, how the god of Tibet became the goddess of China and Japan, it is certain that Kuanyin has been more thoroughly studied than any other Buddhist divinity. Many sinologues have taken their fling at her, and a resume of their work, as well as that of Chinese scholars, may be found in Doré (vol. VI, p. 200 //). The facts seem to be that under the T'angs and before as originally in India, Kuanyin was always a man, while from the Yuen dynasty on she has usually been represented as a woman, though not invariably so. What happened during the Sung period we do not know, and may never discover. What part the Taoist Queen of Heaven (T'ien Hou), the Hindu goddess Hariti, the Chinese princess Miao Shen, and the Son-Giving Mother (Sun Tzi Niang Niang), may have had in the transformation, we cannot say.

Wen Shu and P'u Hsien have their seats too far away to be rivals of Kuanyin, but the nearness of Anking to Chiu Hua Shan (about one hundred miles), makes its patron even more important than the Goddess of Mercy in the city whose temples we are considering.

Ti Tsang is not mentioned at all by Eitel (*Handbook of Chinese Buddhism*), and Edkins (*Buddhist China*) gives only a brief notice without identifying his Sanscrit name. Richard (*Calendar of the Gods*) confuses him with Yenlo

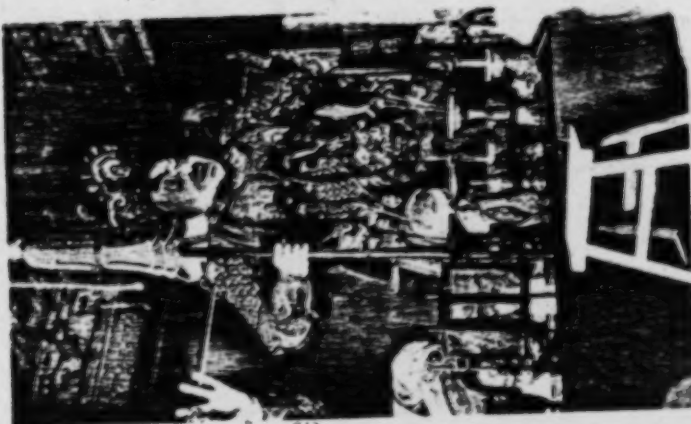
776 (Yama), the king of Hell, in which the author is in error. Sarkar (*Chinese Religion through Hindu Eyes*, p. 286), considers that while the similar meaning of the names identifies Ti Tsang With the Sanscrit Bodhisattva Kshitigarbha, there does not seem to have been any Indian cult of this god, and that his worship is a Chinese development, the only Hindu element being the name. The deity is not mentioned by Huan Tsang (602-624), or I Tsing (634-713), Chinese pilgrims who visited India. He is described by Getty (*Gods of Northern Buddhism*, p. 90). The most detailed accounts I have seen are in Johnston (*Buddhist China*, p. 170 f), and in Doré (vol. VII, p. 235 f). The latter unhesitatingly accepts the identification with Kshitigarbha, and Beal (*Catena of Buddhist Scriptures*, p. 59), also equates the two names. Doré says that the only Chinese source is the Ti Tsang Sutra of the Chinese Buddhist canon, which was in existence at the end of the seventh century, and I do not think has ever been translated, but Johnston (p. 170), gives several other authorities. I should think that the Chiu Hua Shan Chih might cast some light on the subject, but it is possible that Johnston has exhausted that material. There is a detailed monograph on Ti Tsang by Visser in the *Ostasiatische Zeitschrift*.

776 The peculiar function of Ti Tsang is shown by his name, which means
779 King of the Earth's Womb, or Earth Treasure. He is the Bodhisattva who visits hell and redeems suffering souls. It should be remembered that in Buddhism, hell is only an incident, though a poignant one, in the wheel of transmigration, and it does not mean everlasting punishment. Buddhism has eighteen hells, Taoism only ten. Ti Tsang is usually represented with a crozier topped with six rings, and a jewel, at whose light the gates of hell fly open. He is always gilded and usually sitting on a throne, in contrast to Kuanyin, who often stands, and Wen Shu and P'u Hsien, who ride upon a tiger and an elephant, respectively. He is not Yenlo, the ruler of hell, but in Anhui is considered superior to the latter. He leads the rescued souls to the western heaven of Amitabha. As Jizo he is popular in Japan. His birthday is the 30th of the 7th month.

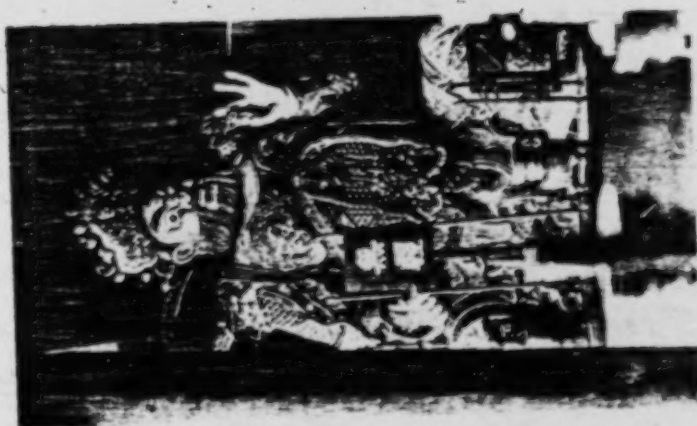
Legend connects him with Chiu Hua Shan through a prince of Korea

Pl. 9

776



SHRYOCK — The Temples of Anking.



The Heavenly Kings.

[facing p. 80]

BUDDHIST TEMPLES

81

776 (possibly Siam), who resigned his throne, came to China as a monk about
 777 60, and lived on the mountain. He and at least one other later monk
 of Chiu Hua are regarded as incarnations of the Bodhisattva (JOHNSTON,
 p. 211).

776 In 719 A. D. a Hindu, Amogha Vajra, reached China, and shortly achieved
 777 a great reputation at the court in Ch'ang An (EITEL, p. 8, and JOHNSTON,
 p. 369). He is said to have instituted the festival called Feeding the Hungry
 782 Ghosts (Yu Lan Hwei, or Yen K'ou), which was fully elaborated about
 fifty years after Amogha's death. Dr. Reichelt, of Nanking, is of the
 opinion that Amogha adapted the custom from the masses for the dead said
 by the Nestorians who then flourished in Ch'ang An. The Ullambana
 Sutra, which had been translated into Chinese several centuries before, was
 used in the service. Yu Lan is a transliteration of the Sanscrit Ulamba, to
 endure great anguish, and Yen K'on means to fill the hungry mouths. The
 custom is said to have been started by Sakyamuni, who directed his disciple
 Maudgalyayana to do it, but Eitel (p. 155), says that this story is a forgery.
 The Yu Lan Hwei is peculiarly associated with Ti Tsang, and the festival
 is said to last from the 15th of the 7th month to the 30th, which is the birthday
 of Ti Tsang. The Li Chi indicates that in ancient China wandering spirits
 were propiated at this season.

The original hungry ghosts were the Hindu Pretas (MONIER Williams.
Buddhism, p. 219), but in China they are the spirits of men who have no
 descendants to worship them, or who have not been buried. Altars to these
 wandering spirits are mentioned in the classics. The festival includes the
 reading of the Ti Tsang Sutra by a monk impersonating the Bodhisattva,
 the sprinkling of grains of rice and water for the ghosts to eat and drink,
 and the placing of lighted lanterns on the water. When the light is finally
 extinguished, it is said a water spirit has swallowed it, and been destroyed.

779 Buddhism has always adopted features of the religions of countries into
 777 which it has been introduced, such as the Nat worship of Burmah, and by
 doing so has strengthened its hold upon the people. So it has been in China.
 My own opinion is that the cult of Kuanyin owes its popularity largely to

779 the deliberate adoption to a Buddhist divinity of the functions of the Chinese
 177 goddess who gave sons (Sung Tzi Liang Liang), thus appealing to one of the
 chief desires of all Chinese. And the prominence of Ti Tsang is due to a
 similar attraction, for the most fundamental Chinese virtue is filial piety,
 which includes the worship of ancestors, and the duty of descendants toward
 them. This duty is accomplished in an attractive way through the Yu Lan
 Hwei. The custom also prevents injury from these spirits.

779 The authorities I have quoted consider the festival to be of Buddhist
 776 origin, but Clennell (*Historical Development of Religion in China*, p. 105),
 792 says that the custom is indigenous and merely adopted by the early Buddhists.
 I am inclined to agree with him. The sacrifices to wandering spirits are
 mentioned in the Li Chi. The festival is not held in Buddhist temples, but
 in homes, where tables bearing incense, candles, fruit and tea are placed in
 the main entrances. The monks are very active saying masses in public
 halls, for which they are well paid by philanthropic organizations, but the
 temples themselves are dark. This is especially noticeable at the Yin Chiang
 Tzi, which would be an admirable scene for the rite because it fronts on the
 river. When this absence of ceremony in the temples is combined with the
 great hold the observance has on all Chinese, most of whom do not go into
 a Buddhist temple once a year, that in the homes it is not accompanied by
 any Buddhist practice nor does it require the presence of monks, and that
 when the monks do go out, it is not to homes, but to public halls where they
 are invited by corporations, it seems reasonable to suppose that this is another
 instance where Buddhism has fastened upon some native custom it did not
 originate, and made the practice its own. However, it is not a matter upon
 which to be dogmatic. The Hindu custom is also a home rite.

796 The Yu Lan Hwei is the most beautiful of Chinese festivals, and in 1923
 794 I was privileged to see it under particularly favorable circumstances. The
 cities along the Yangtze River have a number of life saving organizations
 (Chiu Sen Chu), which provide public ferries, save drowning men when pos-
 sible, rescue their bodies for burial when nothing else can be done, distribute
 coffins and medicine to the poor, and engage in other admirable charities.

BUDDHIST TEMPLES

83

I was the guest of the head of such an organization, and watched the festival from their building beside the river.

In a hall on the first floor, twenty-one monks, in groups of seven, were chanting litanies. Three superiors, wearing the lotus hats of Bodhisattvas, read the Ti Tsang Sutra and fed the hungry ghosts. Dipping their long-nailed, slender fingers into a cup, they sprinkled the water on the air with their third fingers, filling the parched, ghostly mouths. Their deliberate gestures were indescribably graceful, with a studied reverence in every movement. With downcast eyes and faces without expression they sat as Bodhisattvas, unconscious of the crowd that observed them so narrowly, whispering and shuffling behind the backs of the Ho Shan.

The monks wore red cloaks fastened under the right shoulder, over gray body garments. The light from the oil lamps shone on the bare spots of their closely clipped heads, where the burning incense had made scars at the time of their initiation, and the perspiration ran down their foreheads and cheeks. Behind them boys walked up and down swinging large fans. The long table down the center of the room and the three small ones before the celebrants were covered with candles, incense burners and gilded images brought from the Yin Chiang Tri, and each monk had a book from which he read his nasal chants. At times an attendant handed one of the celebrants a cup of tea, which he drank holding his right arm before his face, the long sleeves making an effectual screen.

At one side was a table with a picture of a Buddha on it, and before the picture, candles and bowls of vegetables. If I watched long enough, I was informed by a bystander, I would see the Buddha step down from the picture and eat the food. He had already devoured several bowls. I regret to say that I did not watch long enough to observe this remarkable performance.

We climbed the rickety stair to a balcony, where the chanting sounded more mellow and pleasant. Below us was a garden beside the river, a garden filled with flowers that added their scent to the incense, and trees whose branches reached high above our heads. A stone path led down the terraces to the water gate, through which we could see the flames of piles of paper

796 money burning to provide comforts for the river ghosts. It was the night of the full moon, and although the large leaves hid it from us, the air was filled with a white, transparent mist through which we could dimly see the pagoda with its one sentinel light, rising from the forest of black masts which fringed the water's edge. And behind the trees, the background of the magnificent scene, lay the river, more than a mile wide, smooth and unruffled, shining a pale blue in the dazzling moonlight. From time to time belated boats moved silently up the stream past the garden, their dark outlines fringed with silver where they broke the water. While we watched, suddenly a new river appeared upon the old one, a river of moving lights. Buddhists say these lights shine down into the depths, and the imprisoned souls who see them are able to escape. Far up, where the dark city wall and the stream seemed to merge together, tiny red dots appeared, floating swiftly toward us. Soon there were thousands, flickering, crossing and finally disappearing, making a colored line more than a mile long before the water front of the city.

Thus is kept the great festival of Ti Tsang, the saviour of lost souls, patron of Chiu Hua Shan, and the Bodhisattva who overshadows all others in the province of Anhui.

TAOIST TEMPLES

It is neither scientific nor accurate to lump everything religious in Chinese civilization which is neither Confucian nor Buddhist under the name of Taoism. For Taoism is as definite a thing as the other two religions, at least, and although, to my knowledge, its history has never been written, it is there for any investigator with the requisite equipment and patience. 779

The historical descent of Taoism has been traced by Parker (*Studies in Chinese Religion*, p. 132 f.), from Lao Tzi, (about 550 B. C.) through the Fighting States period, with Chuang Tzi, Shen Pu Hai, Yen Yuan, Kuei Ku Tzi, Han Fei and others, to its triumph under the First Emperor (221 B. C.), and its struggle with Confucianism under the early Han emperors. Unfortunately, he ends his account with Huai Nan Tzi (died 122 B. C.), which is shortly before the history of organized Taoism begin.

The founder of the Taoist society was a remarkable man named Chang Tao Ling, who lived at Lung Hu Shan (Dragon Tiger Mountain), in the province of Kiangsi a few days journey south of Nanchang, during the years 34-156 A. D. (GILES, *Biog. Dict.*, p. 43). Although he based his teaching on, Lao Tzi, as the Taoists have done ever since, he was, in a very real sense, the founder of the Taoist church, and with one intermission, his descendents, the so-called Taoist popes, have remained at its head until this day. To the philosophical concepts of the "Old Master" and the scientific search for the elixir of life, they have added definitely religious ideas and an organization which still survives.

[p. 85]

779

It seems a pity that European scholars should have spent so much of their time trying to unravel that fascinating, but obscure, work, the Tao Teh Ching, and should have dismissed the religion which lay open before them by calling it a mass of degenerate superstitions and practices borrowed from Buddhism. Even then a few facts concerning its subsequent history have been gathered, some of which I will give.

The Taoists seem to have been concerned in the rebellion of the Yellow Turbans (170 A. D.), which put an end to the Han dynasty (*Encycl. Sin.*, Yellow Turbans). The short dynasties which followed saw the growth of Buddhism, from which Taoism probably borrowed the idea of its trinity and masses for the dead. In 424, the control of the church passed for a time to K'au Hsien Chih, a favorite of the emperor of Northern Wei, and his descendants (LEGGE, *Religions of China*, p. 234). Under the first T'ang emperor (618), Taoism was prohibited for a while, but Ming Huang (713-756), opened colleges for the study of the Taoist philosophers (*Encycl. Sin.*, Taoism), and the cult became so popular that six of the later T'ang emperors died as a result of taking elixirs of life administered by Taoists (CLENELL, *Historical Development of Chinese Religion*, p. 120). In 1015, the Sung emperor Chen Tsung gave large estates to the Chang family, which they still hold, but under his successor, Jen Tsung (1023-1064), the Taoists were suppressed again, and the great Chu Hsi (1130-1200), thoroughly discredited them (*Encycl. Sin.*, Taoism). Taoists were patronized by Jenghiz Khan, and by Kubilai, who invited the "Pope" to visit him in 1276 and built a Taoist temple in the capital (LEGGE, p. 236). Since then the popes have been patronized by a number of emperors, but there do not seem to have been any striking changes in their fortunes. Under the Manchus, Taoism was classed with Buddhism and Christianity as a heretical sect. The pope is called Chang T'ien Tsi, and he and his family still live at Lung Hu Shan, where there must be records of the greatest value for the study of the religion. T'ien Tsi is usually translated as "Heavenly Teacher".

So much for the history of Taoism, which I give to show the continuity of the organization, and that it is something more than a conglomerate of

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superstitions. The Taoist society is called the Tao Chiao Hwei, and has branches in different parts of the country, most of them acknowledging Chang T'ien Tai as head, and when one uses the word Taoism applied to the present, it is this society and its doctrines to which he should refer. 779

Like the Buddhists, the Taoists are ready to claim almost any god as their own, or any temple, if they can get their hands on it, but nevertheless the number of really Taoist temples is pretty definite, and it is possible to eliminate cults which do not belong to them. For instance, a Taoist monk told me that the Fu City-God temple was Taoist, while the Hsien City-God, who differs from the Fu in no wise save in the district he represents, was Buddhist. The truth is that the City-God does not really belong to either religion, although Taoist monks may be employed to take care of one temple, and Buddhists of another. 779 778 776

In May 1924, after some trouble, I was fortunate enough to find and secure an interview with the head of the Taoist organization in Anking, named Li Li, by the way, is a very common name among Taoists, because it was the surname of Lao Tzi. This man was a dignified, middle-aged gentlemen, who was very willing to answer questions, and seemed to have quite accurate ideas about religions other than his own, such as Christianity. He gave me some interesting facts about the Taoist church.

The words most commonly used for Taoist temples are Kung and Kuan, but I have not seen it stated in any foreign book that these names also indicate the rank of the temple and the size of the district over which it claims authority. Huai Ling Hsien is divided into nine Kuan, and has one Kung, the Pi Hsia Kung (Hall of the Blue Sky), which is the temple of the Tung Yo. I could learn the names of only eight of the nine Kuan, and of these only the first is in Anking itself. They are :

Yiu Shen Kuan,
Ku T'an Tzi,
Lin Yuen Kuan,
San Ch'eng Tzi,

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THE TEMPLES OF ANKING AND THEIR CULTS

Chen Yi Kuan,
Ch'ing Shu Kuan,
San Yuen Kuan,
Tzi Hsiao Kuan.

The Tung Yo, the god of the Pi Hsia Kung, is said to govern the entire province, but there seems to be some dispute concerning the validity of this claim, and some scoffers even confine his activities to the East Gate suburb.

The society consists entirely of men, and has between five and six hundred members in Huai Ling Hsien. The card of my informant, Li, said that he was the head of the provincial organization, with the title, Chen Hui Chang, but he told me that there was little connection between the various branches of the church, even within the province. I had supposed Kiangsi to be the stronghold of Taoism, but he said it was fully as developed in Anhui. The Anking organization is in communication with the T'ien Tsi at Lung Hu Shan, and recently raised 7,000 dollars to defray the expenses of a month's visit by the latter to attend some festivities held by the governor of Anhui in Anking. I regret very much that I did not know at the time that he was in Anking. He seems to travel a good deal, whether for pleasure or in the interests of his organization I cannot say. It is unlikely that a man with so much to lose and so little to gain would meddle with Chinese politics in their present muddy condition, and there does not seem to be anything secret about the society.

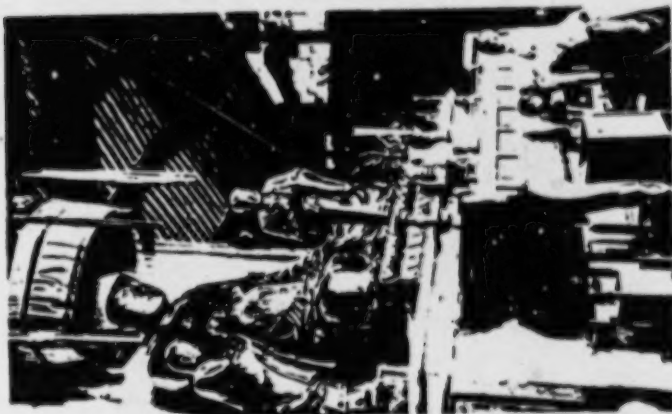
If a man wishes to join the Taoist order, he "Enters the Gate", through a sort of apprenticeship to a member. As the Taoists' chief means of support is the saying of masses for the dead, it is necessary that they should read, and so the length of the novitiate varies. If the candidate is literate, he studies for three years, but if not, the term is six, and the course includes the Confucian classics. All the members of the society are called Tao Szi, which is usually translated as monk, but this is very misleading, as they may marry and have their own homes. No one not a member is considered a Taoist.

Pl. 10

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Kuan Yin.



A Buddha.

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792 When a novice is ready to enter the order, he burns a prayer before the picture
 779 of Chang T'ien Tsi, and in some way learns the words which will form his
 religious name, by which he is afterward known in the society.

792 Formerly the Taoists wore their hair long, but under the republic many
 779 shave their heads like the Buddhists, although they do not have the scars of
 302 the burnt incense. As shaven heads are very common in China, especially
 during the summer, it is almost impossible to tell a Tao Szi on ordinary occasions. They do not seem to have monasteries, but the Huai Ling Hsien Chih records the sanctity of a number of noted hermits. For services they have special robes and round small hats. As the T'ien Tsi does not live in Anking, it seems unnecessary to give an account of his equipment.

779 The Taoists do not engage in many services besides masses for the dead,
 792 which are their chief source of income. They themselves do not have too
 much faith in their ceremonies, but they have to live, and what they do helps the ignorant on the road to virtue. A sincere Taoist, or Buddhist for that matter, has little regard for creeds, or what the majority of Christians usually mean by faith, but the former makes his aim the practice of the doctrines of Lao Tzi and the cultivation in his heart of Tao and Teh.

779 I do not think it altogether fair to accuse either Taoists or Buddhists of
 hypocrisy because they engage in practices whose validity they question themselves, for they hold that the majority must have sensuous objects of worship, not being able to understand the subtle abstractions of Chuang Tzi or Nagarjuna, and that the images and the ritual help those incapable of higher things on the way upwards. Their insincerity is not much worse than that of a grown-up telling stories about Santa Claus to children, or fairy tales with a good moral at the end, and everyone living happily ever after.

Taoism seems to include five elements. First there is the attempt of the sincere and educated Tao Szi to realize the doctrines of the Tao Teh Ching and the Taoist philosophers, inaction, mysticism, Tao and Teh. Teh usually means virtue though Lao Tzi uses it as the attribute of Tao, while Tao may signify a good many things, of which "Way" conveys the most frequently used sense. Various writers use it in different senses.

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Secondly, there is what we are usually pleased to call magic, but which is really a sort of rudimentary science and philosophy of nature, not akin to religion.

Thirdly, there are certain ethical doctrines, most of which would be approved anywhere, although some would seem curious to westerners. These are enforced by doctrines of a future life which includes most terrifying punishments for the wicked.

Fourthly, there is the worship of a number of peculiarly Taoist gods, of which the most prominent are the trinity, Lao Tzi, P'an Ku and Yu Huang Shang Ti. These Taoist gods include the spirits of five famous mountains, known as the northern, southern, eastern, western and central peaks, of which the most famous is the eastern. Tai Shan. As only one of these gods has a temple in Anking, I shall not go into any detail about them.

Lastly, there is a well developed star worship, about which I am not qualified to say anything.

It would be both rash and unnecessary for me to attempt a discussion of these five elements, for scholar after scholar has examined them, and I have nothing to add to what they have said. A list of works on the subject is given in the bibliography. The books most studied by Anking Taoists are the Tao Teh Ching, Nan Hua Ching, and the Huang T'in Ching. Faber, in his article, "The Historical Basis of Taoism", gives a list of twenty six works, which are so divided as to give an inner and an outer meaning, but the former is there for anyone who can master it. The *Encyclopaedia Sinica* (Taoism), gives the names of other works. Lao Tzi and Chuang Tzi have been translated in the Sacred Books of the East series (vols. 39 and 40), and others by F. H. Balfour (Taoists Texts), while the Tao Teh Ching, of course, has been translated many times. In saying masses, the Yin Fu Ching (Clue to the Unseen), is used. My copy of Balfour seems to have been the property of Sir Robert Harte, and he has made a note in it that the real bible of Taoism is the Kan Yin P'ien (Book of Recompenses), which Balfour has translated. Unfortunately, Balfour is not reliable.

There are at present two Taoist temples in Anking. Two others have

TAOIST TEMPLES

There are at present two Taoist temples in Anking. Two others ⁹¹ have ceased to exist as temples, though the buildings still stand. Of these two temples, only one is of any size, the temple of the Tung Yo outside the East Gate near the Yin Chiang Tzi. The temple is almost a duplicate of the Fu Ch'eng Huang Miao, which will be described later, having a stage for theatricals over the entrance and the ten hells on the sides of the first court. It faces south and has red walls in imitation of the state temples.

The Tung Yo (Eastern Peak), is the god of T'ai Shan, the mountain in Shantung famous both for Taoist and Confucian associations. The mountain has received worship from time immemorial, but the Taoist story is that he was originally a general of Wu Wang, of the Chou dynasty (1122 B. C.), who was posthumously honored by the emperor after the former's death in battle.

Tradition says that the temple was originally erected during the T'ang dynasty, but this is very unlikely, and there is no temple history to support the statement, while the Hsien Chih says that it was rebuilt by Li Erh Wan in the 7th year of Shun Chih (1656). Outside the main hall and at the ends of the rows of hells are the images of two gods, Tsung Kuan (Controller of All), on the east and Wen Shen (God of Disease), on the west. Within the hall are three images. In the center is the Tung Yo, wearing robes and a head-dress which indicates his rank, and in general resembling the City-God except that the face is gilded, and that there is only one image of the god, which is never carried in procession or taken from the temple. On either side of the Tung Yo are his two ministers, the Wen P'an Kuan and the Wu P'an Kuan (Civil and Military Judges).

It would seem as if the Tung Yo had some of the functions of the City-God as a judge of the dead and he is prayed to for protection generally and for children, though his popularity for the last does not approach that of Kuanyin or the Sung Tzi Liang Liang. In the Anking temple, apparently the only festival in his honor is his birthday on the 28th of the 3rd month, though Richard (Calendar of the Gods), also mentions the 6th of the 2nd month. The son of the Tung Yo, Huang T'ien Hua, has been deified as the Duke Ping Ling, and the grand-daughter is a popular goddess in Shantung. The god is mentioned in the Taoist novel, the Feng Shen Pan.

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In the temple are six Pien¹ with the word, " Ling " (Efficiency), and the following Pien and Tui Tzi² (Balanced inscriptions).

Pien Rh.

The abelter is wide and large.
Dreadful, famous, clear and effective.
Shines upon the hearts of men.
The Tao of Heaven rewards and punishes.

Tui Tzi.

1. a) " No matter how deceitful you are, or how bad, or how much you act against your conscience, Heaven is always watching you. "

b) " You must know that I am a just god, who rewards the righteous and punishes the wicked. I reward and punish in darkness, exactly and without error. "

2. a) " I control this world and the other. My courage shelters Wan Chiang (Anhui), and the 3,000 classes of society. "

b) " My power is used to punish and to reward. My grace overspreads a million men. "

3. a) " May the snow lie long upon the fields, even though it borrow the strength of the wind ? "

b) " Can the clouds darken the earth for long, even though they borrow the power of the tempest ? "

4. a) " Benefits follow the slow accumulation of good works, and punishments upon evil deeds. When you look upon the rewards of the chaste and the punishments of adulterers, you will clean your face and your heart. You will believe in Tao, and turning your boat, soon reach the safe land. "

b) " My rank is equal to that of the Three Dukes (San Kung). I am more awful than the (rest of the) Five Mountains. When you enter my temple your good and evil deeds are separated. If you try to deceive when you stand before me, you are like the proverb 'Although he has eyes, he cannot tell Tai Shan from other mountains'. "

¹ [Horizontal scroll or tablet at the rear of the main hall of worship.]

² [Errata: should be Tui Tze.]

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These inscriptions show very well the ethical character of Taoism. The following memorial, from a stone tablet in the temple courtyard, gives an idea how such places were built, and the method of rewarding contributors.

A STONE TABLET IN THE TUNG YO MIAO

" Temples are the shelters of gods. The Tung Yo Miao was first built in the T'ang Dynasty and served as a safeguard for the East Gate and for the whole province. The temple was finely decorated, but after the war (the T'ai'ping Rebellion), it was in ruins, and only the foundations were left. In the reign of T'ung Chih, our forefathers (twenty two names are given), rebuilt the main hall and the porches. Later two more buildings were added, and the Pi Hsia Kung (Hall of the Blue Sky). In the reign of Kuang Hsu, twenty four persons (the names are given), gathered contributions from the merchants and gentry of the city for the erection of a stage for theatricals, two porches and an image of the god, all according to the ancient arrangement. Although the work was never completed, the result was impressive. It was originally intended that the names of the contributors should be carved upon a stone monument, but as funds were not available it could not be done. The building gradually decayed under the weather. A later attempt to raise money was made, resulting in some repairs. The redecorations are now complete, and therefore it is our duty to have the names of the former contributors carved on a monument. Their deeds and their difficulties in this work will be remembered for ever. So we have made this record.

" The 11th moon of the 24th year of Kuang Hsu " (1899 A. D.).

I have been to the Tung Yo Miao many times, but I have never yet seen anyone worshipping in it, except on the birthday.

The other Taoist temple, the Yiu Shen Kuan, is a small, one room affair, containing no images, but tablets of the Taoist trinity. Formerly its dimensions were more imposing. Yiu Shen means " Holy Protector ". The following paragraphs from the Hsien Chih are interesting :

YIU SHEN KUAN.

346 " This temple is west of the Pien Ming store house, inside the Little
 794 South Gate. The site was originally occupied by a public hall, the Chen Wu
 778 Tien, which was surrounded by thirty pine trees. During the reign of Yung
 Lo (about 1415 A. D.), a Taoist monk named Wan Yi Wu came to Anking
 from the West River (Yi Wu means One-Nothing). He was well educated
 and a poet. Three officials, Yang Ch'i Meng, Han Yi and Sung Yu Yu, used
 to meet with him to write poetry, and they treated him as a gentlemen and
 an equal. Because of this connection Yi Wu was able to ask these officials
 to build a temple for him, and they agreed. During the Chung Yuen Festival
 (the 15th of the 1st month), Yi Wu organized a Tao Ch'an (a series of religious
 services), and within three days more than 30,000 Tan of rice were
 given by the people as contributions toward the new temple. First Yi Wu
 built a T'ung Ming Tien, (a hall), with an image of the god in its center and
 thirty two T'ien Shen along the walls on both sides. The P'eng Lai Hsuen
 (an open pavilion), was built behind the Tien. On its completion Yi Wu
 went to Nanking and asked the Fu Ma, a high official, to write a Pien Eh for
 the hall. The Fu Ma not only did this, but gave curtains for the god, and
 an altar carved with dragons.

" When Yi Wu died his disciple, Yu Tao Meh, continued to live in the
 temple. He made an image of Yuen Ti and placed it in the center of the
 Chen Wu Tien, which he repaired, and placed thunder gods on either side.
 A man named Wei Shan wrote a record.

" In the 2nd year of K'ang Hsi (1664 A. D.), a Taoist monk, Hu Ch'ao
 Kuo, contributed money and rebuilt the temple, which had fallen into decay.
 Four years later the governor and the Chih Fu rebuilt the Kuan. A Taoist
 monk named Ch'en Chen Ch'iang, who had found gold under the Tien,
 returned it to the owner without accepting any reward. "

INDIVIDUAL CULTS

The way in which we have defined the Three Religions leaves a large number of gods and their cults unaccounted for, and raises the question which puzzles foreigners studying Chinese religion for the first time, as to what religion the Chinese belong. Such a query may be clarified by considering like instances in European religions. To what religion did a Greek or a Roman belong?

There are many similarities between the religions of the Hellenes, Romans and Chinese. Possibly some obscure points in the former, due to the paucity of material, might be explained by the latter, for the Orient has enormously vaster sources for the study of religion, and its cults are still flourishing. In these three civilizations, the prominence of ancestors, the importance of the clan, the multitude of gods, the introduction of foreign cults, the burial customs, the trade dieties, the local earth and house divinities, the sacrifices and the general philosophy of religion are reproduced, often with striking likeness of detail. Such customs as the placing of money in the mouth of the dead, the carrying of images in procession to bless the fields, and the worship of the Lares and Penates, make the question of origins a fascinating one, though I do not believe much profit would be gained by a discussion of it.

The religion of the Chinese, like that of the later Romans, is a merging of many cults. A Chinese may have a favorite divinity, but he does not deny the existence and power of other gods, nor mind using them as occasion demands. Even the Buddhist and Taoist monks will hold services in each

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M other's temples, and a Confucian official may call in both to say masses for his dead. Such a situation calls for the consideration of the various cults separately, rather than an attempt to treat them as component parts of a well organized whole. The indigenous religions of the Chinese are not like Muhammedanism and Christianity, and cannot be studied as if they were articulated systems.

The Chinese have never enjoyed the isolation with which they have often been credited. Yule has given the records of the intercourse between China and Europe before modern times, and Bretschneider has also studied the question. In the thirty-seven years from 1270 to 1307 alone, fourteen embassies from the Mongols to various countries in Europe are known, the last of which was received by Edward II of England (CLENELL, p. 165.) The stories of the Buddhist pilgrims to India are well known, and the discoveries made by Stein, Pelliot and others in the buried cities of the Taklamahan and Gobi deserts. As a matter of fact, there have been few periods in Chinese history when ideas from abroad were not filtering into the Middle Kingdom.

There is not much doubt that most of these exterior influences came from the north or northwest, and I do not think there is evidence for relatively important results in China from intercourse with the Malay, Mon-Khmer, Burmese and other races to the south. Buddhist influence came by both roads, and there was some commerce with the Straits, Ceylon and the Arabs. But every Chinese dynasty has had to fight against the hordes of the desert, as the Great Wall bears witness, and the defense was not always successful, for time and again the inhabitants of Mongolia and Manchuria have set up their dynasties within the empire. Ch'in, which triumphed under the First Emperor, was a semi-barbarian state, and the Toba Tartars, the Kitans, Hsi Hsia, the Golden Tartars, the Mongols and the Manchus show the power of the north. The men of Ankor, Burma and Java never attempted such feats, and the few sporadic efforts of the Japanese upon Corea were repulsed. It is from the north and northwest that foreign pressure has come upon China, until the last century.

And with the armies and merchants there must have come ideas, reli-

SHRYOCK — The Temple of Anking.

Pl. 11



Sakyamuni.



Lohan.

[facing p. 96]

INDIVIDUALS CULTS

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gions and cults. In the disorder that followed the Hans and during the T'ang dynasty (618-907), many foreign influences drifted into China. It was the period of the Buddhist pilgrims, of the coming of the Nestorians and the Muhammedans, a time of great mingling of faiths, whose history does not seem to have adequately studied by Europeans. The Sung and Yuen dynasties which followed also saw great developments in religion, such as the metamorphosis of Kuanyin and the vicissitudes of Taoism. Many of the most characteristic features of Chinese religion began during these centuries. For instance, the burning of paper money and imitation valuables instead of burying real wealth in the graves began shortly before the T'angs (DE GROOT, Bk. I, p. 712). Under the Sung the dead were burned, a most striking change from ancient custom (VULE, MARCO POLO, Index, *Cremation*).

But what interests us most at present was the growth of certain cults, not new, but largely made over and developed, which have had great influence upon Chinese religion ever since. In this last section, then, I will give some documents, mostly taken from the Huai Ling Hsien Chih, or from inscriptions and temple histories, concerning a few of these cults. I believe that they may show foreign influence and that the records of the T'angs and Sung might shed much light upon them, and upon the history of Chinese religion generally.

The gods of these cults often receive recognition from the state, on the old principle, already mentioned, that local officials should worship local gods, and on recommendation by the local authorities these gods are rewarded by the central government, or punished if they do not produce desired results. Chavannes (*le T'ai Chan*, p. 385) says that the T'ang emperors were the first to give princely titles to these gods. The temples naturally record favorable instances, but they are not the only cases of official notice. A year or so ago, at Nanling Hsien during a drought, a god was publicly tried by the magistrate for neglect of duty, condemned, left in the hot sun to see how he liked it himself, and finally, after enduring every kind of insult, was broken in pieces. Many similar instances will occur to students of religion. No Chinese would dream of doing such a thing to the tablet of Confucius, or to

776
794 those of his own ancestors, which shows as well as anything could the different status of the various kinds of spirits.

776
798 This difference in treatment, and the fact that, so far as I know, the great sacrifice is never offered in these temples, seems an indication of their relatively recent origin and possibly of foreign influence. The robes and head dresses of these gods vary, and indicate their rank. When one of the images is consecrated, the maker places a small dot on the forehead or in the pupils of the eyes with the blood of a cock. Buddhists also do this to their gods. Sometimes openings are made in the backs of the images and models of various organs, usually the heart or the liver, are placed there, but I do not think this is required. The images are usually made of plaster or cement spread upon a wooden framework, and are painted or gilded.

[792] Monks are employed as caretakers in these temples, and sometimes get entire control of them, but Buddhist gods do not appear in the hall of the patron diety. The ordinary worship is little more than a call, such as officials and friends pay each other at the New Year, though sometimes a report or a prayer is made. The roofs of these temples may or may not be curved, and the entrance may face in any direction.

My choice among these cults, for I cannot be exhaustive, is determined by their prominence in Anking and the accessibility of knowledge concerning them there. I have chosen the City-God, the Dragon King, the Fire God, the God Who Drives away Locusts, and the God of Medicine.

THE CH'ENG HUANG MIAO (TEMPLE OF THE CITY-GOD).

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776 The words Ch'eng Huang mean wall and moat, respectively, and together signify the city as a whole. The functions of the Ch'en Huang are two fold. First, he is the personification of the city, and as a god he occupies in the spirit world the same place held by the chief official of the city in this. He is the fortune and tutelary deity of the town. During the Manchu dynasty, the officials visited the temple on the 1st and 15th of each month, reporting what had happened in the city and burning incense, though there are not

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seem to have been a regular service; Prayers were offered for any object concerning the welfare of the city, the worshippers being the officials or a committee of the gentry. Private individuals pray to the god for almost anything, but especially for recovery from sickness, which leads us to the second of this functions. 1714
1716

As the deity of the city, he reports the conduct of its inhabitants after death. His temple represents a yamen, with officials, secretaries and lictors in attendance on the god. When the time has come for a man to die, the god sends one of his servants, who summons the spirit to the judgment hall, after which he is rewarded or punished according to ideas probably borrowed from Buddhism. As an especial honor, the god himself may appear to a man in a dream, announcing coming death.

Although the City-Gods are local deities at the present time, there may have been an earlier stage when the City-God was a general divinity. For so far as I know, he had traditionally the same personal name, Chi, in all places, his birthday falls on the same date in most places and the same stories are told about him. Now, however, those holding the office seem to be deified local officials.

The cult affords an interesting comparison with that of a Greek god. Tyche was originally a general goddess controlling the affairs of states, a form of the Great Mother (J.-E. HARRISON, *Prolegomena to Greek Religion*, p. 270), and is mentioned by Pindar (a, 12). In the Alexandrine period, a new conception of the city arose in the Greek world. Athens had been an independent city-state under the guardianship of Athene, but Alexandria and Antioch were cities as parts of the greater state, and Tyche became the personification of this idea. She was usually shown wearing the mural crown and holding a cornucopia of plenty, and in this guise still appears in the representations of European and American towns. She was affected by Orphics, and was connected with fate (M. P. NILSSON, *Greek Religion*, p. 284). Constantine made the Tyche of Constantinople Christian by the simple expedient of putting a cross on her head. In Rome there seem to have been several personified abstractions who filled a similar place, the genius of the city, the

1/2 [Errata: should be his. Cf. Errata sheet,
p. 204, cat. 116 -- Analyst]

794
774 Fortunae Populi Romani, and the Dea Roma (*Encycl. of Religion and Ethics*, City-God).

The Chinese like to trace all their institutions back to the days of Yao, Shun and Yu, and attempt to find the worship of the City-God in the most ancient times. Mr. Feng Han Yi, the librarian of the University of Amoy, has sent me a number of selections from a book in his possession called the Ch'un Ming Meng Yu Lu, concerning the City-God. I will give a translation of them at the end of this section. In characteristic fashion, the author discovers the cult flourishing in the earliest days, but according to Mr. Feng, the effort rests on a questionable interpretation of ambiguous characters in the Li Ki and the Ch'un Ch'iu. What is quite evident from these records is that the terms Ch'eng Huang do not occur in the classics, and that no authentic record of the cult is found until after the Three Kingdoms (265). The first account of one of these gods appears to have been written about the time of the K'ai Yuen period of the T'ang dynasty (742), by a man named Li Yang Ping, and other references show the cult to have been prevalent at that time. The first temple is said to have been built in Wuhu, in the province of Anhui, about 230, although it is not mentioned in the history of Wu. None of these records give any intimations of foreign influence.

Chinese scholars in Anking whom I have questioned think that the god is descended from the Hsieh Chi or Gods of the Land and Grain, frequently mentioned in the classics, and there does seem to be a connection between the City-God and the Earth Gods, for there is an image called the King of the Earth Gods (T'u Ti Wang), in the Ch'en Huang Miao. But the Hsieh Chi were probably local divinities of the country, very much like the Earth Gods of the present. The character Hsieh, composed of earth and to divine, seems to confirm this. However, this view may be correct.

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794 There are still other elements in the cult. The painting of the faces of men acting as attendants of the god may be Hindu, or Tibetan, although the Tibetans use masks. Wang Kuo Wei, a Chinese authority on the drama, says that the first recorded instance of masks in China was subsequent to the Han dynasty. Besides this, the ten bells seen in the courtyard of every

1 [Errata: should be Chi. Cf. Errata
^ sheet, p. 204, cat. 116 -- Analyst]

INDIVIDUALS CULTS

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City-God temple are undoubtedly Buddhist, and Taoist fancy has woven the god into its romances, as in the story of the god's banishment, which I will give shortly. The Horse-Face and Ox-Head servants are Buddhist.

There are two city-god temples in Anking, devoted to the Fu and Hsien gods, for the Chinese cult, like the Grecian, is naturally connected with the state and follows its political divisions. The only difference I can find between the temples, other than the districts each god represents, is that the Fu temple is built on land given by the Huang family, who take care of the premises and get what income there is from the sale of oil, incense and candles, while the Hsien temple is in charge of a solitary Buddhist monk. It is the Fu Temple I will describe.

The whole enclosure is about 250 feet long by 100 feet wide, and faces west because it fronts on a north and south street. Two life size stone lions flank the entrance, and on the other side of the street is a large spirit wall. There is a big courtyard surrounded by buildings, with the main hall at the east end, opposite the gate. At the sides of the doorway are two rooms, a public reading room on the north and a guest hall on the south, while above the entrance, facing the court, is a stage on which theatricals were formerly given "To amuse the god".

Wang. Kuo Wei thinks that the Chinese theater developed from the religious dances of the ancient exorcists called Wu. Other Chinese authorities place the beginnings of the Chinese drama in the later T'ang period, about 720, though perhaps the greatest, Ma Tuan Lin, who died about 1300, dates them as early as 581 (*Encyl. of Religion and Ethics*, Drama, Chinese). The Yin and Yang symbol is conspicuous in the center of the stage, and there are decorations of gilded wooden dragons.

The cloisters at the sides of the court are occupied by the ten hells of Venlo, five on a side, with a wooden lattice before them through which one may look and be edified. These hells have often been described by foreigners, and perhaps the best account is that of Giles in "Strange Stories from a Chinese Studio". They include the hill of knives, the mortar, the snakes, the slicing, and other tortures of the damned, with small human figures in

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346 realistic agonies and ferocious demons looking on. There are judges presiding
 778 over each hell, and at the far end of the cloisters are a number of images
 794 outside the lattice, including Yenlo himself, the King of the Earth Gods and
 his consort, and some hellish officials. These hells are said to be found in
 temples to Ti Tsang — Doré gives instances — but I have not observed it.
 The Anking temple lacks the famous inscription usually found in City-God
 temples, so direct and to the point ; " Ni Yei Lai Liao " (You also will come
 here).

346 Inside the main hall is a magnificent central altar, on which are duplicate
 778 images of the Ch'eng Huang, one behind and above the other. The first is
 794 used in processions, while the second always remains upon the altar. I am
 796 sorry that I am unable to offer any explanation of this duplication, for it is
 not done with other deities, with the exception of the Fire God, and the latter's
 images differ, while those of the City-God are exactly alike. Other gods
 are carried in procession, but do not find it necessary to be in two places at
 the same time. The two gods, who are the same god, wear ancient robes and
 headgear indicating the Ch'en Huang's rank as Wang. The faces are dark,
 like those of Hindus, but the features are Chinese. It is said that gold and
 jewels are put into the paint for the faces. Whether these images have the
 openings in which gold or silver hearts are placed, I do not know. The images
 are somewhat smaller than life size, and receive worship together as equals.
 On one side of the altar is a secretary with a pen and record, and on the other,
 an officer, while on the table itself are boards of the kind borne before officials
 in the manner of the Roman fasces. Against the walls are a number of under-
 lings of the god.

Behind this hall is another, once used as a dormitory for monks, probably
 Taoist, but now a primary school. It contains images of the Sung Tzi Niang
 Niang, the Goddess of Small Pox, and the wife of the City-God (Ch'eng Huang
 Niang Niang). The hall seems to be used only by women.

Following the revolution the temple was cleared of images, and when
 I first saw it in 1916, it was still in a ruinous state, but the cult has revived and
 the temple now approaches its former splendour. The money was raised by

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a committee of gentry, who sent a subscription list through the city, everyone contributing.

Beggars sleep in the courtyard, and poor people about to die have themselves carried there, for it is considered fortunate to pass away in the presence of the god. Divination is practiced in the temple, gambling and fortune telling flourish in the courtyard, and the place attracts the worst element in the city. There seems more anti-foreign feeling than in any other temple. I found it very difficult to get information myself, and I was obliged to ask Chinese friends to inquire for me. However, no objection was made to my visiting the temple, even on the god's birthday. The present building dates from 1864, but an older one was destroyed by the T'ai-p'ings. On the whole, the place is kept in good repair, and the bells have just been repainted.

The god is regarded as a colleague by the officials. He can be commanded by a superior, like the provincial governor, and requested by his equals and inferiors. A favorable response to prayer is made more probable by fasting, and the god is considered very prompt and efficient in his answers. Under the republic, the officials have ceased to worship there, but it is possible the custom will be revived. The god is held strictly responsible for the fortune of the city, and is rewarded according to his works.

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Many pay reverence to the god at the New Year, but his great festival is the birthday, which is the 15th of the 5th month. Then the temple enclosure is crowded with hundreds of people all day and night, the altar is brilliant with huge candles, and the air thick with incense. The absence of the officials takes away from the old impressiveness, but still the effect is extremely gay and exciting. The crowds jostle and talk, firecrackers, gongs, drums and tamtams swell the din, and everything is wild and barbaric. Nothing could be more different from the quiet and refinement of a Confucian sacrifice.

At this festival, men in costume act as the attendants of the god. This service is usually performed by youths who desire some favour, such as the recovery of a parent from sickness, or as the fulfilment of a vow made while they themselves were ill. For this purpose they form an association, and appear in relays of a quarter of an hour, so that there are always six men in

776 attendance. These men are dressed as " Ghosts " (Kuei), with boards
 794 across their shoulders under their clothes, and fantastic gowns and head-
 796 dresses. But the most peculiar feature of their make up is the painting of
 their faces, which resemble grotesque masks, terrifying or humorous. White
 is the predominating colour, but red, black, blue and yellow are also used,
 and bits of gold or silver paper are stuck on the skin,

In the Chinese theater, the make ups have significance. For instance, traitors like Tsao Tsao and Ch'in Kuei paint their faces white, warriors like Chang Fei are usually black, while some characters such as K'ung Ming do not use paint at all. But I cannot find that the different colours used by the ghosts have any such significance, or that there are any rules for their use. Possibly there may be some connection between the fact that both ghosts and actors do this, and the stages in the temples. At any rate, the faces are painted with the greatest care. The ghosts come on in pairs, carrying lictor's wands, which they strike together, and after kowtowing, place themselves one on either side of the altar, standing without a sound or a movement until they are relieved. In their mouths they carry metal bits, or copper wash with tassels attached, which hang down from their lips. This may be traceable to the old Chinese custom of compelling the bearers of coffins to be gagged (DE GROOT, Bk. I, p. 188). I have also seen ghosts at the birthday celebration of the Tung Yo, so perhaps the custom is Taoist.

The most characteristic feature of the cult is the tour of the city by the god, or in Anking, by the two gods, for both the Fu and Hsien deities are carried out on the same day. Until about ten years before the founding of the republic, the god was carried in procession only on his birthday and in times of great danger and calamity; but from that time until the revolution, the procession was held three times a year, on the 3rd of the 3rd month, the 15th of the 7th month, and the 1st of the 10th month, all days of special sacrifice to spirits. These parades drew out the rougher element from the city and the surrounding country districts, causing so much disorder that they were forbidden by the police from the revolution until 1923, when the tour was revived on the 15th of the 7th month, the day of the Yu Lan Hwei,

SHRYOCK — The Temple of Anking.

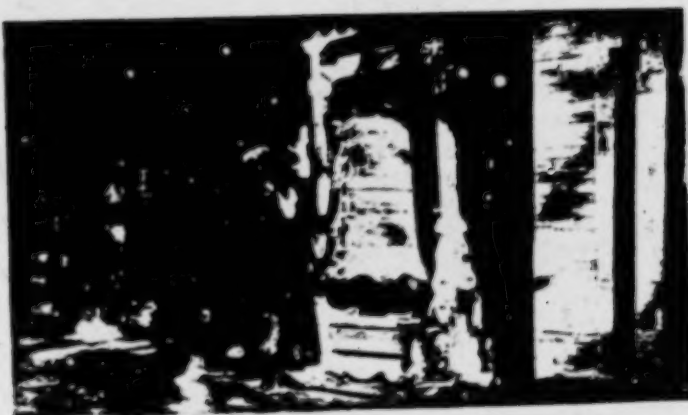
Pl. 12

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Maitreya.

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The Bell of Ti Tsang.

[facing p. 104]

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796 and even then permission was not granted until the night before. Yet the
 794 feeling of the people was so strong in favour of the custom, that with only a
 796 few hours preparation, the festival was as splendid as ever.

The tour commenced about nine in the morning and did not get back to the temple until after midnight, for the god visited every street whose inhabitants had made known, their desire to welcome him in the proper manner. Every shop and home had a table in the doorway with candles and incense, and everyone set off firecrackers in the god's honor. The entire city went on a holiday, and the streets were full of beggars, blind fortune tellers, gamblers, story tellers and acrobats. Men walked about on stilts very cleverly, making jokes and gestures that would not bear description, while from every quarter the associations of ghosts, in full regalia, came trooping to the temple. The parade took more than an hour to pass my point of observation. There were hundreds of ghosts like the wildest nightmare visions, their faces painted and lined with every colour under heaven, their robes bright with embroidered silks, beads and tinsel glittering in their high head gear and banners streaming from their shoulders like wings. Soldiers with gags in their mouths, lictors bearing staffs of office, secretaries, giants and dwarfs passed two by two down the narrow, crowded street, until finally, to a continuous roar of firecrackers exploding under the feet of the marching men, and a deafening clash of cymbals and drums, came the god in the sedan chair of an official, with curtains drawn at the sides for fear pictures might be taken. I caught a glimpse of his dark, impassive face, and he was gone. It was one o'clock when he returned to his temple. The courtyard was packed with men, waiting in absolute silence, and as the god entered, all fell on their knees. The welfare of the city was secure. The City-God is described by Grube (*Religion und Kultus der Chinesen*, p. 119, f), and by de Groot (*les Fêtes annuelles à Emou*, vol. II, p. 586, f).

794 The following paragraphs from the Ch'un Ming Meng Yu Lu were sent to
 796 me by Mr. Feng Han-Yi, of Amoy.

"The name of the City-God occurs in the Yi (the Book of Changes), but when people began to sacrifice to the god I do not know. The Li Ki says,

SHRYOCK

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 7 Errata: should be Chi. Cf. Errata
 sheet, p. 204, cat. 116--Analyst]

994 716 " The emperor sacrificed to the eight spirits, one of whom was Yao ". Seven of them were the spirits of Shui Yung. Hsui means Huang (moat), and Yung means Ch'eng (wall). This shows the origin of the cult. The Ch'un Ch'iu says, " When the state of Chen was in distress, the people prayed in the temple of Szi Yung, and in Sung under similar circumstances, a horse was sacrificed to Szi Yung. These instances prove the existence of the cult. The character Yung is not used at present, but was common in ancient times. From this we may suppose that sacrifices to the City-God began in the time of Yao " (about 2300 B. C.).

" The first Ch'eng Huang Miao was built in Wuhu about 230 by Ch'ih Wu, the emperor of Wu. The temple was on the east of the yamen of the Fu Chih of T'ai'ping Fu. The precedent was set by Ch'ih Wu, and as time passed the temple was decorated by the people.

" During the period K'ai Yuen of the T'ang dynasty (about 742), a scholar named Li Yang Ping wrote the history of the City-God of Tan T'u Hsien, therefore the cult must have arisen before that time. This is also proved by a stone tablet in Wei Chou with an inscription written by Li Peh (the famous poet, about 750), which refers to a temple of the City-God. When Tu Mu was appointed magistrate of Huang Chou, Han Yu magistrate of Ch'ao Chou, and Hsin Ling magistrate of Hsu Chou, they all sacrificed to the City-Gods. This shows the existence of the cult in many places " (Han Yu was exiled in 803, GILES, *Biog. Dict.*, Han Yu).

" In ancient times people wrote concerning the City-God, saying that he was the spirit of the wall and moat surrounding the city. Everything must have a spirit. Mountains have mountain spirits, rivers have river spirits, and valleys have their spirits also. The people gather in one place and build a city, with high walls and deep moats, to protect themselves. There must be a god who secretly protects them. In this way the conception of the City-God arose ".

There are various traditions as to the man who became the City-God, probably all worthless. Some say he was Chi Hsin, a loyal follower of the founder of the Han dynasty, Lu Pan (202-195 B. C.), who saved his leader

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at the cost of his own life, for which the emperor canonized him as the City-God. Others say the cult arose from a picture which T'ang T'ai Tsung (627-649), placed at the entrance of his palace as an example to officials. The following stories were also sent to me by Mr. Feng.

The Story of Mo Yung Liang, from the History of Northern Ch'i (543-573).

" The governor of Ch'in Ho, named Yo, sent Mo Yung Liang to be the official of Yin Ch'en. Shortly after his arrival, he was attacked by a general named T'ien Jen Yo, by land and water. T'ien blocked the river with reeds, cutting the city off from the rest of the country. The city stood alone, and the people were afraid, but Mo encouraged them. In the city was a temple, which tradition says was devoted to the City-God. Mo led the people to pray there, and shortly after the reeds were broken and carried away by a tempest. T'ien then used chains to close the channel, but after Mo had prayed again the chains broke. A third time the city was delivered and the people rejoiced, attributing their salvation to the City-God. "

The Story of Su Han, from the History of Sung (About 470).

" When Su Han was the governor of Tai Chou, the place was attacked by barbarians (Man). They made their way into the city and Su, with thirty-six members of his family, committed suicide by leaping into the fire. Some time after Su's death the people of Chao wished to attack Tai Chou, but on their way they were pursued by a great army coming from the north, shouting with a loud noise, " We are coming to avenge Su Han. " The men of Chao were afraid and fled. So the people of Tzi built a temple in honor of Su Han calling him the City-God. "

The following essay, taken from the Huai-Ling Hsien Chih, was written by Yu Chung Hsuen Kung (died, 1354), an official of Hsu (an ancient name for the district in which Anking is located), during the Yuen dynasty. It was originally inscribed on a stone tablet, which has been destroyed, and a second monument copied from it is also gone.

" In ancient times, City-Gods were seldom mentioned. The custom of worshipping them began in the T'ang dynasty, until now, from the em-

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776 peror to the inhabitants of small villages, everyone builds temples to these gods.

" It seems that the people and the god of Hsu are more prosperous than those of other places. Formerly, when Hsu was a part of Tsu, the people worshipped devils, but now they sacrifice only to the City-God, and they are especially devoted in times of famine, plague and flood. Offerings of animals, incense, flags and " Fan " are frequently brought to the temple.

" Tradition says that the 15th day of the 5th month is the birthday of the god, and on that day he is carried through all the streets of the city. The people, rich and poor, leave their houses and crowd the streets, which are full of amusements, the playing of flutes and the beating of drums. Before the procession of the god the people pray, and afterwards they rejoice, the festival lasting for three days.

" The god of Hsu is more prosperous than the god of any other place. During the time of Chih Chen (1333-1368), rebels from Yin Chou and Lu An caused trouble in the Yangtse valley and destroyed eighteen cities. Hsu was quite close to the center of the disorder and was in great danger, so many thousands of people prayed to the City-God, and used the Pu to determine his will (The Pu are pieces of wood used in divination). Whenever they fought with the rebels in accordance with the instructions of the god they won, and did not lose once. Therefore Hsu suffered less than any other district. In order to show their gratitude to the god, the people contributed money to decorate his temple, and petitioned that he might be advanced in rank. The Chun Shou laid the matter before the T'ai Ch'an and the Po Szi (titles of officials), and they decided to promote the god to the rank of Wang. In the 4th month of the 14th year of Chih Chen (1347), the decree came. The governor and the people sacrificed cattle to the god, and an official announcement was made, as follows ;

" We, the men of Hsu, love our parents and die for them when necessary. We were kind and filial, and so the god appeared to us "

" Ming Shih (poems), were written on a monument before the temple, to show forever their gratitude and the power of the god.

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Gods are necessary for the people.
They are mighty and just,
Helping the virtuous.
When the rebels neared Hsu
The natives fought with them,
Winning many battles.
The men of Hsu prayed not for themselves,
But for their fathers, the emperor, and their elders.
Therefore the god saved them.
How can the people forget his kindness?
Now he has received deserved honor.
Surely with his protection
There will be no more trouble.

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The following essay, also taken from the Hsien Chih, was written in the time of Ch'ing Tao Kuang (1821-1850).

" When Ming T'ai Tsu ascended the throne (1367), and killed Ch'en Yiu Liang beside the P'o Yang lake, the god of this city helped him. In the second year of his reign he ordered that sacrifices be made to the god, saying, " His wisdom is beyond speech ". He also gave the god the title of Chien Ch'a Szi Ming Wei Ling Kung (The mighty duke who judges and controls the people).

" In the year Chi Mao rebels sailed up the Yangtse and reached Anking. They besieged the city for eighteen days, but on the nineteenth they saw a horseman in red armour who rode around the city wall, and realizing it was the god, they ran away and their leader was killed. All agreed that this was an appearance of the City-God. The T'ai Shou decorated the temple and built five halls with a dormitory behind them, connected by porches. The T'ung Chih wrote the record.

In the year Yi Yiu of Shun Chih (1646), the temple was destroyed (during the Manchu conquest), but later it was rebuilt, and Wu Pan Tzi wrote the record, which said.

" The god appeared to a monk in a dream, telling him to carry the image

774 of the god out of the temple the next day. The monk obeyed, and that day
776 the temple was burned to the ground. All marvelled at this ". The next
year the temple was rebuilt.

" In the year Jen Tzi of K'ang Hsi, four neighboring districts were overrun by locusts. The Hsieh Chen and the Chung Ch'en prayed to the god, and the locusts disappeared. A few years later they redecorated the temple, sacrificing an ox, and erected a monument with this inscription ."

An Imperial Decree, from a stone tablet in the Fu Ch'eng Huang Miao.
A Report of the Board of Rites to the Emperor Kuang Hsu.

" On the 13th day of the 4th month in the 13th year of Kuang Hsu (1888), the Board of Rites received an imperial decree authorizing it to confer Pien Eh and titles upon gods who had been efficient (Ling), in helping the people. In the city of Anking, of the province of Anhui, the Fu and Hsien City-Gods, and the god of Hsiu Ling Hsien are famous for their effectiveness. During the rebellion (T'ai'ping), the rebels attacked those cities, and it was due to the power of the City-Gods that order was restored. When the districts suffered from famine, plague or flood, the people prayed, and their prayers were always answered. The prayers were so effective that the emperor commanded a member of the Hanlin Academy to write a Pien Eh for each city. They were given to Ch'en Yi, who presented them to the officials of the two cities.

" The emperor has commanded the Board of Rites to decide the rank of the gods. The command must be obeyed.

" The Board hastened to follow its instructions, and presented Pien Eh to different cities. The report from the officials of Anking said that under the Yuen dynasty (1280-1368), the City-God of Anking Fu was given the title of Hsien Chung Ling Yiu Wang (The king who showed his power, loyalty and efficacy in the protection of the people). The City-God of San K'ou Chen (the god of Huai Ling Hsien), received the title of Li Peh (awesome marquis). During the reign of Chia 'Ch'ing (1796-1821), the god of San K'ou Chen was removed to Anking. When there was drought or excessive rain the people prayed to this god, and they were always answered. The temple was

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destroyed by the T'ai'p'ings, but it was rebuilt during the reign of T'ung Chih (1862-1875). At first the rebels stayed in the northern part of the province of Hupeh, and the districts of Ch'ien Shan and Taihu were in terror. The governor, named Chu, made an agreement (Yo), with the god, that they two would be responsible for the city, and soon the robbers retired. (This is not a very accurate statement, for Anking became a T'ai'ping stronghold.) It seemed that some invisible force must have protected the city. During the winter of the 11th year of Kuang-Hsu (1886), no snow had fallen, so the Fu and Hsien officials prayed earnestly in the presence of the god, and snow soon fell. In time of plague the people prayed, and the plague disappeared.

" The City-God of Hsü Ling Hsien in former times was given the title, Hsien Yü Peh (the marquis who has shown protection). At the beginning of the Ming dynasty (1368), the title Fu Teh Kuang Chi was added (Blessedness, virtue and wide salvation). This god also answered the prayers of the people. In the reign, of Hsien Feng (1851-1862), the rebels occupied Hsü Ling, where the soldiers of the government attacked them. At night the rebels saw fierce lights behind the temple, which seemed connected with the noise of the cannon. This caused the robbers to fear that the enemy was in the city and they fled, many being killed in the confusion. After the war came the plague, and the whole city prayed in the temple. The monks received revelations from the god, commanding that certain medicines be used, and many sick were cured. During the 5th and 6th months of the 12th year of Kuang Hsu (1887), there was no rain. The crops dried up and turned yellow. After the officials and the people had prayed together before the god, the rain came and famine was averted. In gratitude to the god the officials reported this to the emperor, that a title might be given to him.

" The Board of Rites examined the facts and concluded that these were gods who could protect and save the people, for they had accomplished great good. The governor of Anhui then petitioned that titles be given to the gods, and the emperor ordered the Board to decide.

" The City-God of Anking, together with the gods of Huai Ling and Hsü Ling, have been reported by the present governor as having helped

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former officials to protect the cities. The robbers saw mysterious lights behind the temple, and the gods revealed to their monks ways of curing the people. It is impossible definitely to prove these things, but that the prayers of the people were answered is evident. So in accord with the request of the governor of Anhui, we ask your majesty to order your ministers to consider what titles shall be awarded, and submit them for your majesty's approval. We will then forward them to the governor.

" We pray that your majesty will approve this report. "

Directions from the Board of Rites to the governor of Anhui.

" The governor of Anhui reported to the emperor that titles should be given to the gods of Anking Fu and Huai Ling Hsien. On the 11th day of the inter-callary 4th month in the 13th year of Kuang Hsu, the Board of Rites received an imperial decree empowering it to decide the request. They then asked the ministers to consider what titles and ranks should be given. It was decided that the present title of the City-God of Anking Fu, Hsien Chung Ling Yiu Wang, should have two characters prefixed to it, Tsang Hua (to help civilization). The emperor himself approved the words by making vermilion circles beside them. So we forward these directions to you, and we also request you to receive suitably the two following Pien Eh, and present them to the proper temples.

" To the Fu god of Anking, Wan Chiang Hsi Yiu (the guardian and protector of Anhui).

" To the Hsien god of Huai Ling, Fu P'i Mei Ch'eng (blessedness sheltering the city of Anking).

" In the winter of the 18th year of Kuang Hsu, the gentry and the people carved these words on this monument, with feelings of gratitude and respect. "

The Marriage of the Fu Ch'eng Huang, from the Temple History.

" Tradition says that in a certain summer of the reign of Kuang Hsu, the City-God of Anking married a daughter of the Chi family, of Ta T'ung. The girl's father had been an official and was a Buddhist. One day during the 4th month, his wife and daughter went to worship in the Fu Ch'eng Huang Miao in Anking. That night the girl dreamed that a man wearing dragon

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The Yin Chiang Tri.

[facing p. 112]

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716 robes and the belt and shoes of an official, with a head-dress like the emperor, opened the door of her room and stood by her bed. After looking at her a long time in silence, he went away. This was repeated for several nights. She then told her mother, who was greatly surprised, and directed her, if the man came again, to sew a red thread into his gown. That night when the man appeared, the girl did as she had been told. The next day the mother and daughter went to different temples, and at length discovered the thread on the gown of the Fu Ch'eng Huang. The girl looked carefully at the face of the god, and saw that he was the man of her vision.

" They returned home, and that night the man again appeared, laughed, and said, " We are destined to marry and the time is near. Prepare yourself. " Then he vanished. The next morning the girl was sick and told what had happened to her mother. Having received her mother's consent to the marriage, she died. Her mother sent all the things needed by a bride to the temple, and even now the bed, quilts and curtain may be seen there. They are shown to the public on the birthday of the lady. "

The marriage of the Hsien god occurred in 1919 under similar circumstances, the girl and her family being well known in Anking.

The Banishment of the Hsien Ch'eng Huang, from a Temple History.

" Tradition says that a man named Liu, a Chuan Yuen, reported to the Yu Huang (Taoist), and caused the banishment of the City-God. This Liu had a street named after him, the Chuan Yuen Fu. His personal name was Yueh Tsai, and he was a native of Huai Ling, of a poor family. While a student he was badly treated by the other boys because of his poverty, and the blame for everything was laid on him. One day a boy lost some valuable ink, and search was in vain. Someone accused Liu of the theft, and in order to discover the truth, all went to the City-God temple, and standing before the god, prayed, " We ask, that you will show us who is guilty of this theft by causing him to fall down on leaving the temple. " Now it happened that the day was hot, and someone had thrown a melon rind on the pavement. As Liu came from the temple he stepped on the rind and fell. Liu, who knew he was innocent, in anger wrote a report to the Yu Huang and burnt

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796 it. The message was picked up by a wandering spirit called Erh Yiu Shen, who presented it to the Yu Huang, and that deity, knowing that Liu was destined to become a Chuan Yuen, immediately issued a decree banishing the City-God 1115 li from his city for three years. The penitent god then appeared in a dream to the head of the school and testified to Liu's innocence. The teacher told Liu, who again petitioned the Yu Huang, this time that the god might be forgiven, and the distance was reduced to 15 li. So the City-God had a temple at San K'ou Chen, because that place was just 15 li from the city. Anyone who does not believe this may go to San K'ou Chen and see the temple. "

Pien Eh and Tui Tzi in the Fu Ch'eng Huang Miao.

Pien Eh. 1. " Good and evil are clearly separated. "

2. " Grace spreading far and near. "

3. " The blessed god of Anhui. "

4. " A thousand years are as one moment. " (On the stage.)

There are ten Ling.

Tui Tzi.

1. a) " The wicked will be destroyed. They are not yet punished, but they will not escape. It is the virtue of their ancestors which preserves them. When that is exhausted their end will come. "

b) " The righteous will prosper. They are not happy as yet, for they are hindered by the sins of their ancestors. But when the former guilt is wiped away, they will be rewarded. "

2. a) " Although you obey neither the laws nor the gods, yet when the mirror of sin is placed before you, will you have courage then ?

b) " I can remit your punishment and forgive you. But you must drop the knife, cease to harm, and turn your head.

3. a) " Struggle not with fortune. If you wish to know effect and cause, observe the present. " (A Taoist sentiment.)

b) " Let your heart be your master. Ask not about heaven and hell, but listen to what has been arranged. " (From Chuang Tzi.)

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4. a) " The word (Tao), of god knows the future. The god has always revealed his will, from the time of our ancestors till now. "

b) " The god's title has always been high. I (the presenter of the Tui Tzi), hope that the people will be blessed with prosperous years. "

There is a fifth Tui Tzi, which I could not translate into decent English.

THE LUNG WANG (DRAGON KING).

The dragon is found everywhere in Chinese art, and is mentioned from the most ancient times. The five clawed dragon was the symbol of the emperor and appeared on the national flag until the revolution of 1911. There is a wealth of Chinese material about it, and references in our literature are not lacking.

But when one approaches the cult of the Dragon King a good deal of confusion is found, and the various elements are not easy to disentangle. There are many dragons and dragon kings of various kinds, while numerous legends tell of the transformation of men into these monsters. And while the dragon may be an apotheosis of the crocodiles found in Chinese rivers, the cult can change very easily into snake worship. For snakes are often considered manifestations of the Dragon King and have been worshipped in temples, not as snakes, I believe, but as forms of the nobler god, since snakes as a class are not deemed holy. This serpent worship is seldom seen, while the cult of the Lung Wang is universal. At least, there are Dragon Kings everywhere, though they are essentially local gods. To this indigenous dragon worship has been added a strong Buddhist element, which itself has much older Hindu sources, the worship of the Nagas, or snake king.

Into this thorny subject I shall not enter. Doré deals with it in two places; vol. V, p. 677 f., where he treats the dragons as if they were indigenous, and vol. VII, p. 409 f., where he considers them as an element of Buddhism. As usual, he is very rich in material, but lacking in systematic arrangement, and I do not feel at all clear after reading him. However, he gives a large

$\frac{1}{\lambda}$ [Errata: should be everywhere. Cf.
Errata sheet, p. 204, cat. 116 --
Analyst]

794 number of references to both Chinese and foreign works, which would be invaluable to anyone devoting a monograph to the subject.
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[778] The deity as he exists in Anking is purely a rain god. At the Festival of Lanterns on the 15th of the 1st month, paper dragons lighted from within by candles, are born through the streets as an offering for rain to help the spring crops, and their visit to a house insures good luck during the year. In time of drought, images of dragons — not the temple image of the god — are carried in procession, and if this is not effective, the god is carried into the hot sun and left to dry. He is usually represented as a man, or merely by a tablet.

Unfortunately, the Anking temple of this god is now used as a police station, the images have been taken away, and I found it impossible to get information there. However, I will give three essays, taken from the Hsien Chih, which throw interesting lights on this cult. The first refers to the Anking temple, and the god is probably the Ngao Kwang mentioned by Doré (vol. VII, p. 414/). The second and third concern the god of a spring on the Great Dragon Mountain. Doré (vol. VII, p. 417), also mentions the story of Chang and his nine sons.

Hayes (*The Chinese Dragon*, p. 9), identifies eight varieties of dragons, some extremely rare, of which the Dragon Kings are only one kind. Doré classifies them by color. Chinese dragons are not such heavy villains as their western prototypes. "Although troublesome, they may be tamed". One of Ernest Brahmah's delightful stories gives a very good idea of the Chinese attitude towards these interesting creatures.

¹
* LUNG WANG MIAO. (*Temple of the King of the Dragons*.)

"The officials and the citizens worship the Lung Wang in different places. Formerly there was a temple outside the North Gate, but during the reign of Shun Chih (about 1650 A. D.), the magistrate Li Szi Chen removed it to outside the South Gate. A citizen, Jen Chin, made the following record:

"From history we learn that in ancient times the emperor sacrificed

1 [Errata: should be the. Cf. Errata
^ sheet, p. 204, cat. 116 -- Analyst]

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to God (Shang Ti), while the officials worshipped the gods of mountains and rivers within their jurisdiction. Temples were never built in honor of the Lung (Probably plural). Although dragons are troublesome, they may be tamed. In the book of Chou Yi (the Yi Ching), it is said that dragons were often seen flying across the sky, presaging wind and rain. Since Heaven (T'ien), sends floods and famines the officials must sacrifice according to the Yin Li. (The ceremonies of the Shang Dynasty.) Wan (the district of Anking), has a dragon mountain with a spring, and in times of famine the worship of the dragon was always effective. In the time of Ming T'ai Tsu (1367-1398 A. D.), the Lung Wang was called the Hsuen Chi Lung Wang (The Dragon King Who Saves the People) " 794
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" There are different places for worshipping the Lung Wang. The temple outside the North Gate was formerly used for sacrifices but after the war it was in ruins, and as a result there were frequent famines and droughts. The T'ai Shou, Li Kung, walked to the remains of the temple and prayed earnestly to the god. His request was granted, so in order to show their gratitude the people rebuilt the temple and kept the spring in good condition. As the temple near the North Gate was too small for the god, a new one was built outside the South Gate, with three great halls and three gateways. The walls were painted and the offerings became more splendid. In the time of Ch'ien Lung the temple was removed to inside the North Gate. "

LUNG SHAN LIN CH'U. (*The Efficient Spring of the Dragon Mt.*)

" Thirty li north of Anking there is a Dragon Mountain, on whose western slope lies a spring, clear and deep, which has never failed. It flows down the mountain and waters several thousand mo of good land. In time of drought and famine the people pray there, and their prayers are always heard. Sometimes remarkable clouds are seen above the spring and around the top of the mountain. The custom of worshipping there began long ago, and in the time of Ming T'ai Tsu (about 1380 A. D.), the rank of T'ien Chin Hsuen Chi Lung Wang was conferred upon the god by the emperor. During

794 the administration of Ch'u Hou Chieh as T'ai Hsueh there was a great famine.
776 The T'ai Shou prayed beside the spring and suddenly rain began to fall. Ch'u was grateful and said, " How can I forget the goodness of the people and the mercy of the mountain. " So he and two other officials contributed part of their salaries to rebuild the temple which had formerly stood by the spring. The image of the god was made pleasing and impressive, while the halls and porch were highly decorated. The T'ai Shou reported all this to the capitol. The Yu Szi, K'o Chung, and the Chin Szi, Wei Yung, asked me, Wang Ao, to make a record for the stone monument which would commemorate these things.

" It is well that a Dragon Mountain should be located within the district of Hsu (Anking), and it would be a good thing for us to know when and how the mountain (i. e. the god), first appeared. Some say the people of the place believed that a dragon lived in the spring, because it was deep and dark, as if a god dwelt below, but others claim this is not the cause. In the old days, Chang Lu Szi, who was once the T'ai Hsueh of Hsueh Chou, fought with Chen Ch'ang Yuen between Huai and Fei. Afterwards he and his nine sons were transformed into dragons and lived in this spring. We cannot judge of the truth of this tradition.

" Those mountains, forests, rivers, valleys, and hills that can produce clouds which send forth wind and rain are called gods, and the officials of the different districts usually make sacrifices to those mountains and rivers. For this reason the officials and the people of Hsu ought to worship the Dragon Mountain. Therefore I wrote this record on the monument, and I also composed the following poem, which was chanted at the sacrifices :

There is a dragon mountain in Hsu
With a spring which waters the fields.
On the mountain is the spring
And upon the hillsides are tilled fields.
From the earliest ages the men of Hsu have received
this help,
In time of trouble all heads are turned toward
the mountain.

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High above the hills float the clouds,
And within them is a spirit who changes their shapes
continually.

The people wondered who the spirit was
Until they found that it was the Lung Wang.
Hence they rebuilt the temple,
So that sacrifices might be made for a thousand years.
These sacrifices are still continued
And the people reap the reward.

The following essay was written by the governor (Hsin Fu) of Anhwei, T'ao Hsu, in the fourth year of Tao Kuang, 1824 A. D.

" Thirty li from the city of Wan there is a mountain, whose grandeur is like a painted screen with panels set at angles. It is called the Great Dragon Mountain. On the western side in a valley between two peaks lies a spring, called the Well of Heaven, and here the Dragon God lives. In the time of Ming T'ai Tsu (about 1380 A. D.), the god was given the rank of T'ien Chin Hsun Chi, and the present dynasty calls him by the same title. To the west of the spring there is a temple (Tsi), which was first built in the time of Ming Ch'en Hua (1465 A. D.), and down to the present dynasty it was kept in good repair. Whenever a famine came the people would pray there.

" In the summer of the 4th year of Tao Kuang, it did not rain for a long time. I prayed and my prayer was answered, but the rain was not sufficient, so on the 11th day of the 6th month, I and my officials went to the side of the spring and prayed. The sun was very hot. I rode from Chi Hsien Kuan for more than ten li before I arrived at the Tsi, which was in ruins. Among the tiles and the moss I knelt in prayer. Afterward I walked about three li to the stone of the White Horse on the top of the mountain, where I made obeisance to the Well of Heaven. As I went back to the city the air was full of dust and my heart was heavy, for what could I do for the people when the god was angry with me. But just as I reached the city rain began to fall, and by the time I reached my yamen, the roads were full of mud. The people

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794 were pleased. I myself had travelled seventy li under the hot sun before
 721 the rain came, and I had also sent two officials to pray. The rain came as
 an echo to our prayers. Alas, the people suffered from flood last year and
 they had not yet fully recovered. If this rain had not come, what would have
 happened? When I thought of this, I kept in mind the gift of the god. It
 is good for us to sacrifice to him, and so I chose a site to the right of the spring
 for his temple. On the top of a cliff I built a pavilion, naming it Fu Teeh
 (To give a benefit to the people), in order to show my gratitude to the god.
 Moreover, I asked my officials to give part of their salary towards the rebuild-
 ing of the temple. I also wrote a record on a monument, that the people
 might pray continually, and I composed the following poem.

So impressive is the Dragon Mountain,
 So marvelous are its rocks and cliffs,
 They rise high into the heaven.
 The King of the Dragons abides there,
 Wrapped in fog in the morning,
 And in the evening clothed with smoke.
 Here is the Well of Heaven
 With its strange stone cliffs.
 The water keeps down the dust.
 When the god rests,
 The water creatures rest also,
 And the mouths of great fish are closed.
 When the god goes forth,
 There go with him the golden snake,
 And the three legged, marble-like Chi.
 In the morning he can traverse the rivers Huai and P'u,
 And in the evening he rests by their side.
 The servants of the god are many;
 Their numbers are like a field of flax.
 The spirits of the clouds stand in awe
 When the god passes.

SHENYOCK — The Tombs of Ashing.

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Entrance to the Great Hall at Yin Chiang Tri.

[facing p.120]

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The people hope for rain,
And the god hears their prayer.
He changes the river water into showers,
Which fill the vessels of the people.
The farmers also are glad,
For the crops are doubled at harvest.
Long life to the god;
May he receive continual sacrifices,
That the jars may be full of water,
And the barns rich with grain.

THE HO SHEN (FIRE GOD).

The festivals of the Fire God are held on the 15th of the 4th moon and the 22nd of the 6th moon. There are no peculiarities in the worship offered him.

He was a man named Lo, of the Chou Dynasty (about 1122 B. C.). The prime minister of Wu Wang, Chiang T'ai Kung, having been so directed by a Taoist divinity named Yuen Shih T'ien Tzen, appointed Lo as the Fire God. Another name given the god is Nan Yang Ta Ti (The Great God of the Southern Universe. Fire is usually associated with the south). The Fire God received commands from Shang Ti to examine the conduct of the people. If a man commits a crime the god punishes him and his family with fire and burns down their houses, in this way removing the guilt. The object of the worshippers is to persuade the god not to fire their houses.

" Everything we use and everything we eat is in some way indebted to fire, and they too are under the control of the god. The god, therefore, is closely connected with our daily life. During the time of Ch'in Shih Huang (220 B. C.), most books were destroyed, but a few survived, and tradition says they were saved by the power of the Fire God. Thus civilization owes much to him. "

There are four generals under the control of the Fire God, one with a fire-horse, another with a fire-dragon, the third with a fire-banner and the

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776 last with a bottle from which fire issues. Besides these the god has an army of 3000 fire-soldiers. When the god wishes to burn the houses of common people, he orders his fire-soldiers to do it, but when it is a matter of the mansions of officials, the generals are sent. When it is necessary to destroy the palace of the emperor the Fire God himself is the incendiary.

There are two images of the god, one as a civil official, the other as a warrior in armour and helmet. The official wears dragon robes and the crown of an emperor. Only the warrior image is carried in procession at the great festivals.

When worshippers come to the temple they must give a small sum, called incense money, to the one Buddhist monk who looks after the temple. Behind the hall of the Fire God is a small Buddhist temple without anything of distinction.

The temple is just inside the East Gate, on the south side. It was first built in the time of Ming Chen Teh (1506-1521 A. D.), and common people called it the Wan Chiang Kan Yin Tsi (Protector of the City). A former edition of the Hsien Chih said :

" During the Ming Dynasty, Wan (the district of Anking), was infested by robbers. To add to the misfortunes of the place, a part of the wall by the East Gate fell down just as the bandits were approaching. The magistrate arranged painted mats in such a way that from a distance it appeared as if the wall were intact. When the robbers approached they saw a man in red robes before the place where the mats had been placed, and they dared not advance further until the people had had opportunity to repair the wall. It was felt by all that the bandits had had a vision of the Fire God, so they built the temple and offered sacrifices.

" This temple was destroyed, and in the 8th year of Shun Chih (1652 A. D.), rebuilt by the officials. In the 13th year they received a decree ordering them to make sacrifices on the 23rd of the 6th month. In the 6th year of Ch'ien Lung (1742 A. D.), the governor and his officials again redecorated the temple, and after the T'ai P'ing Rebellion it was restored under Tung Chih. The last restoration occurred during the reign of Kuang Hsu. "

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Giles gives a somewhat different account of the god (*Biog. Dict.*, Chu Jung). N. Hayes (a lecture in 1924), mentions a red raven with this god, but I have not observed it. 794
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PA CHIA MIAO (GOD OF THE EIGHT SPECIES OF CREATURES.)

The temple was on the east side of the pagoda. It was dedicated to the worship of Liu Meng, a general of the Sungs. In the 8th year of Yung Ch'en (1730 A. D.), the government commanded the citizens to build the temple and sacrifice a sheep and a pig. In the 52nd year of Ch'ien Lung (1788 A. D.), an official, the Pu Chen Szi, rebuilt it and wrote the following record :

" The worship of Liu Meng has spread over the whole country. The origin of the cult is obscure, and all we know is that tradition says he was the god who drove away the locusts. I recently discovered by reading the Yi An Tsa Lu, that this god was the dead general of the Sungs, Liu Meng, a generous and brave man, able in civil as well as in military affairs. He was once in command of the Yangtze Valley, and in the reign of Shao Hsin (1131-1163 A. D.), he was in high favour. At the battle of Hsun Ch'ang he defeated the enemy though his own forces were greatly inferior in numbers. No one could stand against him; and his mere name struck terror. He could command thunder and lightning, clouds and wind, so that the driving away of locusts showed but a small part of his power. Why should we wonder at it? It is written in the Shih Ching (the Book of Poetry) :

" The power of driving away insects is possessed by the god of T'ien Tzu. " And the Li I says.

" Those who could prevent great trouble and disaster may be worshipped. "

Now Kung (Liu Meng), fought hard while he was alive, keeping inviolate the territory intrusted to him. After his death he used his power to protect the fields from insects. He was able to do this because his bravery and righteousness could not be exaggerated. With him a hundred years of duty is performed as easily and faithfully as the duty of a day by others.

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776 " Kung defended the Yangtze Valley, and so his power is greater there. Wan (Anking), formerly had a temple to the god outside the East Gate, where the Fan Szi (an official), sacrificed in the old times, but it had long been forsaken and the temple was falling down. I contributed money and commanded the city magistrate to rebuild it. On its completion the Chung Ch'en worshipped there with his officials, and in that very year the locusts of Hsu Ch'en were killed by the rain. From this the power and kindness of the god are apparent. The officials of this place must perform their duty and sacrifice frequently in this temple. For this reason I wrote the history of the god, that future generations might do him honor. "

In the 6th month of the 4th year of Tao Kuang (1824), Su Chou, Huai Yuen and Ling Pi (Hsien cities), reported trouble with locusts. The governor, T'ao Hsu, prayed before the god and after a few days it was reported from Su Chou that the locusts had been eaten by numerous frogs, while at Huai Yuen the pests were destroyed by birds. The locusts in Ling Pi gathered near the Ma Shan Lake, and the magistrate sent out 4000 ducks, who ate up the insects. The Chung Ch'en reported this, and the emperor presented a Pien Eh (a wooden plaque bearing a complimentary inscription), on which he himself wrote. " Shen Tsang Pin Pin " (The god has equal rank with other gods, he is just, helping the people). In this way he thanked the god for his kindness. The Ta Szi Lung, a native of Tan T'u, wrote a Yo Fu (rhymed essay), recording these things. The governor enlarged the temple and wrote the following record :

" In ancient times the Pa Chia were the cats, tigers, and certain animals which eat things harmful to man, just as cats and tigers eat dogs and pigs. In old records, we find that during the reign of K'ai Yuen (713-741), white birds ate the locusts at Pei Chou, and at P'ing Chou magpies were useful in the same way. During the reign of Ch'ien Yu (910 A. D.), there was another variety of bird, which destroyed locusts at K'ai-feng. These things are told in the Hsiu Yang Tsa Tsu and the Han Shih Lu, as well as in other books, such as the Chin Szi (*History of the Golden Tartars*). O Ch'eh wrote in the Ting Wu Shan Tan Szi Kao as follows :

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" When Hsiao Hsiu was at T'ai Chou and Yuen Ch'en Tsung (1294-1294 794 776 1307 A. D.), was at Yang Chou, the locusts of those places were eaten by birds. Frogs also eat locusts and, therefore, it was forbidden to kill frogs."

" Again, in the Ch'in Ting Yuen Chien Lei Han, it is written ' In the Yangtze Valley it is the custom to worship frogs, because they eat insects. Although the K'uen Ch'ung (lower animals), eat insects, it is not by their own power, but by the power of the god. If men cannot control cats and tigers, how can they direct the actions of birds, frogs and such creatures? Surely it is the power of the god. '

" In the summer of the 4th year of Tao Kuang (1824 A. D.), the Fu official and the Taoyin gathered the inhabitants of Feng Yang to destroy the locusts, and when they were about to succeed new swarms appeared. In the seventh month I, the treasurer and the chief justice, prayed earnestly before Liu Meng. At that time Su Chou was covered with locusts and the Chih Chou had gathered the people to destroy the pests, when suddenly numberless frogs appeared and ate them up. Almost at the same moment thousands of birds gathered west of Hwai Yuen, so that the locusts were destroyed in one day. After verifying this report I sent an account to the emperor. In reply his majesty wrote the words " Shen Tsan Pin Pin ", and asked me to put the inscription on a Pien Eh before the temple.

" Formerly the god had a temple (Tsi), by the river, outside the East Gate. It was built by decree in the 7th year of Yung Cheng (1729 A. D.). During the reign of Ch'ien Lung, the Fan Peh, Ch'en Pu Yiu, rebuilt it. Later it was destroyed by the river, and in the third year of Tao Kuang, I chose a place west of Shrai Tzi Ten, three li from the East Gate. The Yangtze ran close to the door and behind, the temple looked toward the Great Dragon Mountain, while small hills sheltered the sides. After I received the Pien from the emperor I enlarged the temple and improved the rites and ceremonies. Every year the Fan Sri worshipped there on the 13th of the 1st month, and the governor (Hsin Fu), with his officials sacrificed at Tung Chih (during the 11th month). This custom was begun during the Chou Dynasty (Before the 3rd century B. C.).

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776 " Because of the virtue of the emperor and the people, disaster comes but seldom, and even then it may be surmounted through the power of the gods. The *Book of Poetry* says, " There is a god of the fields who can prevent famine ". Although men also laboured to this end, they were inspired by the god, who thus showed his power. The coming of the birds and frogs was also caused by him. Since the god has revealed himself so clearly and fully we must record his mercy that the memory of it may not be lost.

" In the Hsiang Lin Lu, it is said that the name of the god is Yun Chung, a native of Wu Ch'uan, who was appointed Chih Hui Sui near the end of the Yuen Dynasty. He often used his sword to drive away the locusts, who disappeared at once. Upon the downfall of the Yuen Dynasty he drowned himself (about 1360 A. D.), and afterwards became the Pa Chia. (If Liu Meng or Liu Yi was a man of the Sung Dynasty, his date would be about two hundred years before, 1137 A. D.).

" However, the Yi An Tsa Lu says, ' The Inspector General of the Yangtze and the Huai Valleys, Liu Yi, once drove away the locusts, and in the reign of Li Tsung (1224-1264 A. D.), was given the rank of Yang Wei Hou T'ien Tsao Meng Chang '.

" Both traditions are to some extent true. The Ta Ch'ing Hui Tien agrees with the Hsiang Lin Lu, but the Pien before the temple is inscribed to Liu Meng Chang Chun. "

In the 16th year of Tao Kuang (1836 A. D.), the city magistrate, Yang Hsiao Ch'uen, worried so over a plague of locusts that he sickened and died. The governor reported this to the emperor, who issued a decree that Yang should receive sacrifices together with the Pa Chia.

The temple was destroyed by the T'ai P'ings and rebuilt again. In the 2nd year of the Republic (1913) the temple was destroyed by the people during a riot, and the next year the site was used for sacrifices to Heaven (T'ien). In the country the image of the Pa Chia is carried in procession to bless the fields.

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THE YO WANG (KING OF MEDICINE)

There are various gods of medicine and disease in China. The god of the Teh Fu An in Anking is Hua T'o, a physician of the Three Kingdoms, who offered to trepan the head of Tsao Tsao. Small shrines are often seen, both in the country and the city, to the Wu Ch'ang (Five Robbers), often mistaken for Earth Gods, who protect against the plague. The Goddess of Small Pox, the Goddess of Vaccination, the Goddess Who Helps Eye Diseases, and others, are very popular, and the Tung Yo Miao has an image of a God of Disease. These gods are always said to be beneficent, but I have my doubts about some of them. The principal cult of this kind in Anking is that of the Yo Wang, whose temple is the meeting place for physicians and dealers in drugs. 794 776 778

The practice of medicine in China and its relation to religion is an interesting subject, with which I am not competent to deal. Foreigners are apt to get a worse idea of Chinese medicine than is really the case, because there are no government regulations about entering the profession or practicing. There seem to be reputable and conscientious physicians, who pursue their profession honestly, in as able a manner and with as scientific a method as European physicians of two centuries ago. I doubt if anything they do is worse than blood letting, which used to be so common among us. But from these men there are various shades of practitioners, down to the ignorant Wu Yi, the spiritual descendants of the ancient exorcists. It is the methods of the latter which usually attract the foreigner's attention. For instance, one method of determining the correct medicine for a given disease is to carry an image of the god to the door of the sick man's house, where the bearers stand in a sort of trance, while the names of various medicines are read out. At the right name, they are seized by the god's spirit and lurch forward, and the medicine is promptly administered. It is obvious that such a practice would easily lend itself to fraud. 755

The Yo Wang Miao is in charge of several Buddhist monks, who have 794 776

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776 a very nice little temple of their own behind the main hall. The place is kept very clean and in good repair, for the guilds which support it contain intelligent and well-to-do men. As with all these gods, the birthday, on the 28th day of the 4th month, is the great festival. There do not seem to be any peculiar features in the worship, and I do not think the image of this god is carried from the temple, nor are gross customs connected with the cult. The following paragraphs are from a little book which seems to be a temple history.

"The Yo Wang was the son of a doctor, and his name was Sen Szi Miao. When he was young he studied and later practiced medicine. His father opened a medicine shop. It is said that a man once became sick and could not recover. At last he came to the shop for medicine. The father gave him some P'i Hsuan (arsenic), which is a fatal poison. The man took it home, boiled it, and the draught cured him.

"When the father died the son succeeded him. A man who thought of killing his son because of the latter's misbehaviour asked Sen for some poison. Sen, however, gave him Kan Tsao (liquorice root). The man carried it home, wondering how to administer it, when suddenly his glance fell upon a Lien Yu (fish), which had not yet been cooked. He then cooked the liquorice and the fish together and gave the mess to his son. Now the properties of liquorice and this kind of fish are opposite, and so in combination they cause death. When Sen heard of the death of the son he was greatly surprised. His father had cured a disease with poison and now he had caused death by giving a harmless herb. He was so affected that he decided to close his shop and burn everything in it. Having done this he travelled about the country, collecting medicines of various kinds, and keeping up his practice as a physician. In the mountains he once met a sick tiger. It had eaten a girl, and a pin from her dress stuck in its throat. Sen cured the animal, and in gratitude it followed him everywhere. Sen also healed a dragon, and these two beasts are always represented before his image.

"The queen of T'ung Ming Huang (713-756), became sick and the emperor's physician could do nothing for her. Sen had a wire fastened round her wrist and felt her pulse by holding the other end in the next room. This

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The Grave of Confucius.

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The Great Dragon Mountain.

[facing p. 128]

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774 method was later called Chin Hsien Tiao Meh (taking the pulse by using a
776 golden wire), and as Sen was able to cure her the emperor appointed him Yo
Chung Chih Wang (king of all medicine), and gave him a red robe. All this
may be seen in the temple. "

THE TSAI SHEN (GOD OF WEALTH).

This seems to be a new cult, at least in this section of the country. There are three Tsai Shen Miao in the city, all mean and small affairs, but on the 5th of the 1st month everyone sacrifices to the god, and his image is often found in shops, where it is sometimes mistaken for that of Maitreya. No reference was made to the Tsai Shen Miao in the earlier editions of the Hwai Lung Hsien Chih, and in the latest one, after a brief notice, the explanation is made that in former days the worshippers of this god were so few that it was not worth while mentioning him. Now it seems to be a growing and popular cult. Whether there is any connection with Kuvera, the Hindu god of wealth, I cannot say.

THE T'U TI (EARTH GODS).

774 My personal opinion is that these local tutelary divinities are among
776 the oldest gods in China, but it is extremely difficult to find out much about
778 them, whether from real ignorance or reluctance, I do not know. The district of an Earth God is the area of a circle about ten Li (three miles), in radius. At the center is the shrine, usually placed near a road. It is simply a small roofed altar, open in front, with crude images of the god and his wife, the whole about ten feet square. The offerings seem to be the poles (Fan), already mentioned, paper and meat. The extremely primitive character of these gods seems to be shown by the fact that they are offered uncooked flesh. Sacrifices are paid them on digging a grave, building a house, and at other times. Their power does not extend beyond their district. It is impossible to say that they belong to any religion except animism, and they are probably the descendents of the classical Hsieh Chi, though these had no images, and the altars were open to the sky.

CONCLUSION

771 The gods, temples and cults discussed in this paper show the religion of the city, and on the whole, of the more intelligent classes. The religion of the country folk is probably much what it was thousands of years ago, the worship of ghosts and devils (Kuei), of ancestors, and of local tutelary gods. In the main, it is animism, pure and simple. I do not think that either the religion or the social structure of Chinese villages in the real country has ever been adequately investigated, but it must wait for Chinese scholars, since no foreigner could approach the subject with any chance of success.

795 I have not attempted to discuss what De Groot calls the sects, because they have no temples. These sects combine elements of different cults with revelations, visions, fasting, the approaching advent of some god like Ma-treya, speaking with tongues, and other familiar phenomena. Sometimes they are secret societies, with a political tinge, and come into conflict with the authorities.

794 However, there has been one interesting attempt at conscious syncretism, with which I will close my paper. It was the effort of a Buddhist monk, K'i Sung, who lived during the reign of Sung Hwang Yu (1049-1053), to combine in one cult the worship of Confucius, Buddha and Laotzi. The resultant faith, its popularity and eventual suppression by the authorities, are des-

[p. 131] [p. 130 is blank]

744 cribed by Parker (*Studies in Chinese Religion*, p. 292 f). The final decree against it seems to have been issued in 1837. I will give an essay from the Hsien Chih on one of these "Three Faith Chapels", and an imperial edict against them, taken from Parker. In the San Shen An, Kuan Ti was substituted for Confucius, but it is evidently the same cult.

SHAN SHEN AN.

(The Temple of the Tree Holy Ones — Kuantı, Buddha, Laozi.)

The temple is to the left of the yamen of the Civil Governor. Originally there was only a Kuan Shen Tien, but in the 9th year of K'ang Hsi (1671 A. D.), the governor (An Ch'a Szi), added a Buddhist hall and quarters for the monks. The following essay, or record (Chi), was written by the governor himself, Chung Kuo Chen. In the 2nd year of Tao Kuang (1823), another governor, Hwei Hsien, repaired it.

" I have examined carefully into the methods of the ancient rulers. When the people are at peace, they are governed and live according to the proper rules of conduct (Li), but when troubles arise, punishments must be used. When these penalties are not sufficient to control the people, the sanctions of religion must be employed, for men are frightened by spiritual forces which they cannot see nor hear. We know that Buddha lived in ancient times, and we may employ his teaching, with that of Lao Tzi, even though we do not use their names, to reinforce the doctrines of Confucius.

" After the passing of the Western Han Dynasty (7 A. D.), our religion failed to control the people. The laws were not enforced, no one endeavored to live righteously, and punishments were unjust. The religions (Tao), of Buddha and Lao Tzi spread over China during this period of disorder, and the people were anxious to receive them because of the troublous times, so that there was no one who did not pay respect to them. Although the doctrines of the wheels of life (Karma and Salvation), of suffering and blessedness, were

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introduced to deceive the people, yet they were useful in frightening men, in awa-
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 kenning them to the necessity of right behaviour, and in checking their sinful
 desires. Those who did not clearly understand the principles of these reli-
 gions, became monks and zealously spread their doctrines. These ignorant
 persons maintained that the teachings of Budda and Lao Tzi were quite
 different from those of Confucius. However, they were wrong on this point.

To the east of my yamen there stood a San Shen An. After the war
 (the Manchu Conquest), the temple fell into such decay that no god would
 stay there. Therefore, I called carpenters to set up new buildings. The
 first three halls were used in sacrificing to the three Buddhas (the author
 probably includes Kuantu and Lao Tzi), and on the sides quarters were erected
 for the monks. All were under the control of the monk, Yen Ming. The
 red tiles of the splendid roofs and the carved columns were impressive and
 improved the appearance of the temple. When the work was finished, the
 abbott asked me to write an essay. I stood before him and said:

"Do you know what my purpose was in rebuilding this temple? The
 present generation have degenerated from the example of their ancestors.
 They are not moved when taught with righteousness, nor are they frightened
 by punishments. Have they lost their original nature? No, but the right
 methods have not been used in dealing with them.

"I have rebuilt this temple beside the yamen in order to inspire good
 people, and to frighten those inclined to evil. Even when punishments
 cannot change them, they may still be affected by the gods, and by the thought
 of a future judgment. When they enter the hall and look at the image of
 Kuan, they will realize how temperate and kind he was, and how simple and
 meek were Buddha and Lao Tzi. Those who wish to follow the example of
 Kuan Kung may thus be converted to righteousness, and those who would
 learn from Buddha and Lao Tzi have their vices put aside. In this way their
 weakness will be overcome and punishments may be stopped. When punish-
 ments have ceased right conduct (Li) and righteousness (Yi), will be restored.
 And when right conduct and righteousness once more prevail, the government
 will be perfect. Is not this teaching them with righteousness, and frightening

794 them with punishment? If punishments are more effective than moral teaching, we govern contrary to the example of the ancient rulers. "
 „ So I wrote the essay. "

DECREES OF THE BOARD OF RITES.

794 Translated by Parker (*ibid.*), from the Tung Hua Lu (Decrees of the
 798 Manchur Dynasty).

" The 6th month, 1744. The Board of Rites presents a report to the effect that the Literary Chancellor for Honan province has represented the existence of over 590 chapels in that region of a so called Triple Religion, in which the teacher of everlasting memory occupies a position inferior to that given to Buddha and Laotzi, an unorthodox arrangement calculated grievously to mislead the people, who vie with each other in squandering their substance for no other end than the destruction of proper doctrine; the chancellor recommends that the governor of that province be commanded strictly to prohibit such doings; and the board not only approves this recommendation, but advises that steps be taken to introduce the sacred effigy into all libraries and schools throughout the province; those of Buddha and Laotzi, on the other hand, being removed to separate temples, along with the priests attached to Buddhism and Taoism, who must only reside there; and moreover, that other provinces be notified to issue like prohibitions. His Majesty agrees to this. "

" The 7th month, being the new moon. Wang Chen Ki represents that in the Shou Yang Hsien city, and in other cities of Shansi, there are temples of the Triple Religion, and that the most sacred Sage of the past, Confucius, is to be found in one and the same temple receiving the same worship as Buddha and Laotzi, a state of affairs contrary to the canons of worship. Let Shen K'i Hien issue circular instructions to all jurisdictions under his rule to have an immediate change made, and if any other provinces have similar joint temples with common worship, let all viceroys and gover-

CONCLUSION

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nons concerned take identical steps to bring about a change for the better, in order to exalt the orthodox teaching."

The San Shen An no longer exists as a temple, but the cult can not have been entirely suppressed, for I found the three altars in the chapel of a charitable organization outside the West Gate of Anking.

Here I may close this brief survey of the temples and cults of Anking.

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798

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The Great Hall of the Fu Hsiuh Kung.



The Cloister of the Fu Hsiuh Kung.

[facing p. 136] [p. 136 is blank]

APPENDIX

APPENDIX I

WORDS USED FOR PLACES OF WORSHIP

(In the Huai Ling Hsien Chih.)

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Miao 廟 A temple or shrine ; the generic word.

Tsi, Kung Tsi, Tsi T'an, 祠, 公祠, 祠堂.
An ancestral or clan temple.

Tzi 寺 Hall, court, Buddhist monastery or nunnery, mosque, eunuch.

An 庵 A small Buddhist temple, monastery, or nunnery. A hut.

Kuan 觀 A Taoist temple.

T'an 壇 An altar, examination hall, arena.

T'a 塔 (A transcription of a Sanscrit word.) Pagoda, spire, tower, lighthouse.

Tien 殿 A temple, palace.

Ch'an Lin 禪林 (A transcription of a Sanscrit word.) A Buddhist temple.

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Koh 閣 A temple with a tower, a monastery. Screen, vestibule, council chamber.

Tao-Yuen 道院 A Taoist hall or temple. Tao-Road, path, word, reason, doctrine, truth. Yuen-Courtyard, hall, law.

Kung 宮 Temple, palace, college, dwelling.

Another word, T'an, 堂 (hall,) is often used in a religious sense, and is the common word for a Christian church. The Muhammedans call their mosques Ch'in 清真 Chen 真 Tzi 寺. Temples to earth gods are often called Fu 福 Teh 德 Tsi 寺 (shrines of happiness and virtue.) These last expressions do not occur in the Huai Ling Hsien Chih applied to temples.

APPENDIX 2

TABLE OF CONTENTS OF THE HUAI LING HSIEN CHIH

懷寧縣誌

000

VOL. 1. — Sect. 1. — Introduction.

Introduction to the last edition.

Directions for reading.

Introduction to the Tao Kuang edition.

道光

Introduction to the Tung Chih edition.

同治

Names of editors.

Names and rank of editors of previous edition, (Shun Chih, K'ang

順治康

Hsi, 3, Tao Kuang, Tung Chih.)

熙道光同治

Historical tables of the city and district, Han Hsu, Lung, and Lu Chiang; references to the district before the Sung dynasty.
Maps.

Sect. 2. — Topography; mountains and rivers; famous spots.

Topography — general features.

Astral Influences.

Sect. 3. — The surrounding districts.

VOL. 2. — Sect. 4. — The city gates.

Twelve famous places.

THE TEMPLES OF ANKING AND THEIR CULTS

Yamens.

Store houses.

Public buildings, not belonging to the central government.

Provincial gilds.

Private cemeteries.

Public cemeteries.

Sect. 5. — Water supply.

Dykes.

Sect. 6. — Natural products.

Sect. 7. — Taxes.

Population.

Organization for famine relief.

Sect. 8. — Provincial Schools.

District schools.

Colleges.

Free schools.

Examination halls.

Schools founded since the republic.

VOL. 3. — Sect. 9. — Religious buildings, temples, churches and mosques.

Sect. 10. — Customs.

Sect. 11. — Literature.

Sect. 12. — Military organization.

Military history of the city.

VOL. 4. — Sect. 13. — Tables and lists of officials.

VOL. 5. — Sect. 14. — Biographies of famous officials.

VOL. 6. — Sect. 15. — Table of elections.

Sect. 16. — Table of elections.

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VOL. 7. — Sect. 17. — Persons of fidelity.

Sect. 18. — What various officials have done for the city.

VOL. 8. — Sect. 19. — Famous scholars.

Famous writings and their authors.

Sect. 20. — Famous men of Anking.

VOL. 9. — Sect. 21. — Hermits.

Sect. 22. — Art.

Magic.

Sect. 23. — Officials who committed suicide from patriotic motives.

VOL. 10, 11, and part of 12. — Sect. 23-29.

Virtuous widows who never remarried.

VOL. 12. — Sect. 30. — Faithful wives.

Faithful daughters.

Girls who never married after the death of their fiancé.

Girls who committed suicide on the death of their fiancé.

Sect. 31. — Famous visitors.

Sect. 32. — Famous Buddhists and Taoists.

Sect. 33. — Superstitions.

Sect. 34. — Miscellaneous.

VOL. 13. — Errata and additions.

APPENDIX 3

LIST OF ANKING TEMPLES, FROM THE HUAI LING HSIEN CHIH

ANCESTRAL TEMPLES.

Yuen Chung Chieh Hsiao Nieh Erh Kung Tsi.

阮忠節孝烈二公祠

Ch'ien Chung Nieh Kung Tsi.

程忠節公祠

Liu Yung Chai Kung Tsi.

劉勇介公祠

Chiang Kung Tsi.

蔣公祠

Chang Kung Tsi.

張公祠

Li Kung Tsi.

李公祠

P'en Kung Tsi.

彭公祠

Yang Shih Kung Tsi.

楊氏公祠

TEMPLES TO GREAT MEN

Sai Chung Tsi.

四忠祠

Hsiang Hsien Tsi.

鄉賢祠

APPENDIX

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Ming Huang Tsi.

名宦祠

Chao Chung Tsi.

昭忠祠

Nieh Lu Tsi.

烈女祠

Chieh Hsiao Tsi. Fu temple.

節孝祠

000

TWO TEMPLES WITH THE SAME NAME, ONE TEMPLE
FOR THE PROVINCE AND ONE FOR THE FU OR DISTRICT.

Shan Kung Tsi.

善公祠

Yu Chung Hsuen Kung Tsi.

余忠宣公祠

Chung Chen Miao.

忠臣廟

Nieh Fu Jen Tsi.

烈夫人祠

Wen Wu Hsuen Li Tsi. Destroyed.

文武宣禮祠

Chuen Peh Tsi. Destroyed.

郡伯祠

Han Kung Tsi. Destroyed.

韓公祠

Ta Chieh Tsi. Destroyed.

大節祠

000

Fu Chu Miao. Destroyed.

府主廟

Chung Yi Chieh Nieh Tai. Destroyed.

忠義節烈祠

Sri Hsien Tai.

四賢祠

Tseng Wen Chen Kung Tai. Now a school.

曾文正公祠

To Mo Erh Kung Tai. Destroyed.

多棧二公祠

Chiao Chung Tai.

昭忠祠

Piao Chung Tai.

表忠祠

Shan Ch'in Ming Kung Tai. Now a police station.

善勤敏公祠

Huang Wu Chin Kung Tai.

黃武鎔公祠

Tseng Chung Hsiang Kung Tai.

曾忠襄公祠

Wu Kung Tai.

吳公祠

Eng Chung Ming Kung Tai. Now a girl's normal school.

思忠愍公祠

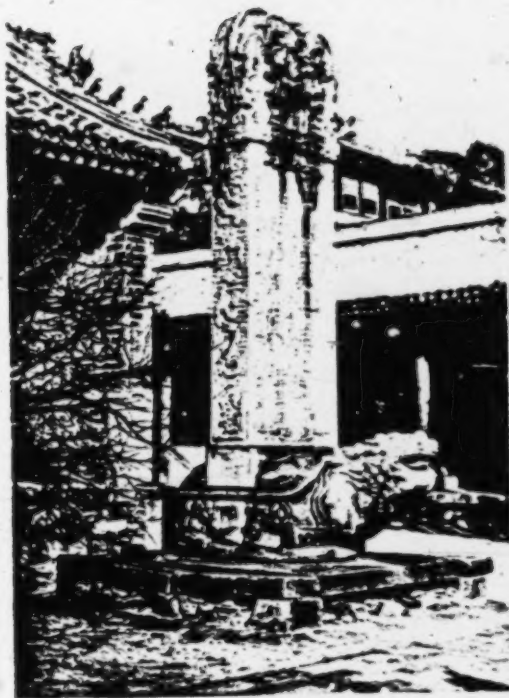
Sung Kung Tai.

宋公祠

Chi Wen Hsiang Kung Tai.

靳文襄公祠

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A Memorial Tablet.

[facing p. 144]

APPENDIX

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000 Ch'u Kung Tsi. Now a public hall.

徐公祠

Wang Tsang Erh Kung Tsi.

王臧二公祠

Liu Kung Tsi. Now a Kiangsi gild hall.

劉公祠

Chung Chieh Wan Miao.

忠節王廟

Liu Kung Miao.

劉公廟

Hsu Kung Miao.

許公廟

STATE TEMPLES

Wen Miao - Fu Hsioh Kung.

文廟府學宮

- - Hsien Hsioh Kung.

縣學宮

Kuan Yo Miao.

關岳廟

Wan Hsou Kung. Formerly belonged to the emperor.

萬壽宮

BUDDHIST TEMPLES

Tu Shen An.

痘神庵

Peh Yi An.

白衣庵

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THE TEMPLES OF ANKING AND THEIR CULTS

Hsi Chu An.

西竺庵

Hsuan Lien Tzi. Now a school.

雙蓮寺

T'ien Ling Tzi. Now a school.

天霖寺

Yin Chiang Tzi.

迎江寺

Ta Szi Koh.

大士閣

San Tzu Tzi.

三祖寺

Hsien Hsien Tzi.

先賢寺

Pao Shan An.

寶善庵

Tru Tsi Tien. Destroyed.

祖師殿

Fei Po An.

飛鉢庵

Yen Shou An.

延壽庵

Ti Tsang Ch'an Lin.

地藏禪林

Ti Tsang An.

地藏庵

Kuan Yin An. Two.

觀音庵

APPENDIX

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San Kuan T'an.

三官堂

Ta Szi An.

大士庵

Pao Ling Tzi.

保寧寺

Ku Sung An.

古松庵

Peh Tzi An. Two.

百子庵

Pao Lien An.

寶蓮庵

Yu Lai An.

如來庵

Chieh Yin An.

接引庵

Tung Shen An.

東勝庵

Mi Leh An.

彌勒庵

Chen Feng An.

鎮風庵

Chun T'i An. Two, one destroyed.

準提庵

Hsin Hsien Tzi.

興賢寺

P'an Shih An.

盤石庵

000 Peh Yun An.

白雲庵

Ch'in Ching An.

清淨庵

Chin Shih An.

淨室庵

Yun Lung An.

雲龍庵

Yu Chia An.

余家庵

Hsin Lung An. Two, one destroyed.

興隆庵

P'u Ti An. Two.

菩提庵

Shui Yun An.

水雲庵

Ch'in Liang An.

清涼庵

Shan Yun An.

善雲庵

Tsi Yun Ta.

慈雲塔

Huang Chia An. Two.

黃家庵

Hsun T'an Miao.

玄壇廟

Fu Shou An.

福壽庵

APPENDIX

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Chi Yuen An.

祇園庵

000

TAOIST TEMPLES.

Tung Yo Miao.

東嶽廟

Yiu Shen Kuan.

佑聖觀

Chen Chun Tien. Destroyed.

真君殿

Hsuen Yang Tao Yuen. Now a gild hall.

純陽道院

OTHER COLTS.

Hsieh Chi T'an.

社稷壇

Shen Chi T'an. Destroyed.

神祇壇

Hsien Lung T'an. Destroyed.

先農壇

Pa Chia Miao. Destroyed.

八蜡廟

Lung Shan Ling Ch'iu.

龍山靈湫

Lung Wang Miao. Now a police station

龍王廟

Fu Ch'en Huang Miao.

府城隍廟

000 Hsien Ch'en Huang Miao.

縣城隍廟

Ho Shen Miao.

火神廟

Ho Shen Tsi.

火神祠

T'u Ti Tsi. Many

土地祠

Wen Ch'ang Kung. Now a yamen.

文昌宮

Ma Wang Miao. Destroyed.

馬王廟

T'ien Hou Kung. The Fukien gild.

天后宮

Hsien Yuen Miao. The tailors' gild.

軒轅廟

T'ai P'ing Tsi.

太平祠

T'eh Fu An.

鐵佛庵

San Shen An.

三聖庵

Ta Wang Miao.

大王廟

Hsiao Kung Miao. A Kiangsi gild

蕭公廟

Yo Wang Miao.

藥王廟

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Ku Kuan Ti Miao. Destroyed.

古 關 帝 廟

Lei Tzu Miao.

雷 祖 廟

Tsai Shen Miao. Three.

財 神 廟

000

APPENDIX 4

000

CHU SHEN SU WEN. (PRAYERS TO VARIOUS GODS.)

諸神疏文

The prayer to Confucius translated in the paper is taken from a little book of prayers used by officials, a copy of which was given me by a Mr. Lin. The Chinese is extremely difficult. The book contains the following prayers.

1. - Tzung Shen Tsi Wen. To the ancient sages; Confucian.

崇聖祠文

2. - Ta Ch'en Tien Wen. Offered in the main hall of a Confucian temple.

大成殿文

3. - Wen Ch'ang Ti Chun Wen. To the God of Literature

文昌帝君文

4. - K'nei Hsin Wen. To a subordinate god of literature.

奎星文

5. - Kuan Shen Ti Chun Wen. To the God of War.

關聖帝君文

6. - - - - -

7. - Kuan Ti K'ai Kuan Wen. On consecrating an image of Kuan

關帝開光文

Ti, putting the red dot on the forehead.

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The Tomb of Han Chien.

[facing p. 152]

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- 600 8. — Ch'en Huang Shen Hsiang K'ai Kuan Wen. On consecrating an
 城隍神像開光文
 image of the City-God.
9. — Chieh Ch'en Huang Chia Wen. Offered when the City-God is
 接城隍經文
 carried in procession round the city.
10. — Ch'en Huang Hsiang T'ing Shen Hui Wen. A prayer offered
 城隍香亭神會文
 the City-God by a neighborhood when the god stops there in his
 procession.
11. — Ho Shen Wen. To the Fire God.
 火神文
12. — — — — —
13. — Tsao Shen Wen. To the Kitchen God.
 灶神文
14. — Chang Hsien Ta Ti (Kuan Tsi Ti Chun). A man of the Five
 張先大帝廣嗣帝君
 Dynasties worshipped under the Sung by by women desirous of
 children. A trick played on the first Sung emperor by Hua-jui
 Fu-jen. See Giles, Biog. Dict.
15. — Chang Hsien Ta Ti. To the same god.
 張仙大帝
16. — Chang Hsien Shou Wen. Offered to this god on his birthday.
 張仙壽文
17. — Ti Tsang Wang Wen. To Ti Tsang.
 地藏王文
18. — Ch'ao Ti Tsang Wang Wen. Used by lay worshippers.
 朝地藏王文

19. — Kuan yin Ta Szi Wen. To Kuanyin.
觀音大士文
20. — Sung Tzi Liang Liang Wen. To the Son Giving Mother.
送子娘娘文
21. — — — — —
22. — Yin Tu Shen Wen. To welcome the God of Smallpox.
迎痘神文
23. — Sung Tu Shen Wen. To send off the God of Smallpox.
送痘神文
24. — San Kuan Chu Wen. To the Three Officials; Taoist.
三官祝文
25. — Fu Tzu Wen. To Shan Hui, a follower of Bodhidharma. See
佛祖文 善慧
Giles, Biogr. Dict. Buddhist.
26. — Lao Nan¹ Wen. To T'ien, Tu and Ko, worshipped by actors.
老郎文 田寶郭
27. — Ch'ao San Tzu Wen. To the Three Ancestors; Taoist?
朝三祖文
28. — Niu Wang Wen. To the God of Cattle.
牛王文
29. — Ch'i An Ken Niu Wen. For the health of the ploughing
祈安耕牛文
cattle.
30. — Yen Hsi Huang Niu Yuen Wen. A thanksgiving to the God
演戲還牛願文
of Cattle, read before the beginning of a theatrical performance at
the harvest festival.

$\frac{1}{n}$ [Errata: should be Lan. Cf.
Errata sheet, p. 204, cat. 116 --
Analyst]

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31. — Hsieh Kung Chu Wen. To the God of the Land, read at 000
 社公祝文
 the spring planting.
32. — T'u Ti Chu Wen. To the Earth God, read at the spring
 土地祝文
 planting.
33. — Chien Tsi Chu Liang Wen. To the Earth God. Used when
 建祠祝梁文
 placing the roof tree of a temple.
34. — Chia Wu Hsieh T'u Shen Wen. To the Earth God; used
 遷屋謝土神文
 when placing the roof tree of an ordinary dwelling.
35. — Han Ch'an Chia Chin Wen. To Chen Jen Yuen T'an; used
 扞猖扞禁文 真人元壇
 in time of plague. Taoist?
36. — An Ch'in Miao Wen. For the preservation of the unripened grain.
 安青苗文
37. — Tao Yu Wen. For rain; not addressed to a particular god.
 禱雨文¹
38. — Ch'iu Yu Mie Huang Nan Wen. To Huang Nan Chih Chen Shen,
 求雨滅黃虫文 蝗蝻之眞神
 the God of Locusts, for rain to kill the locusts.
39. — Hsieh Yu Wen. A thanksgiving for rain.
 謝雨文
40. — — — — —
41. — Chien Chiao Wen. To Kuanyin, the Lung Wan and others;
 建醮文 觀音 龍王
 used after disaster.

¹[Errata: should be Mieh. Cf. Errata Sheet, p. 204, cat. 116 - Analyst]

- 000 42. - Chen Chi Wen. Prayer for those who die without a family to

賑濟文

remember them.

43. - Ch'i An Wen. For peace.

祈安文

APPENDIX :

THE FOLLOWING MEN HAVE TABLETS ON THE SIDE ALTARS
IN THE KUAN YO MIAO

開 岳 廟

ON THE EASTERN ALTAR.

1. Chang Fei; the friend and sworn brother of Liu Pei and Kuan Yu.

張 飛

劉 備 關 羽

He flourished about 200. After sharing in their adventures and renown, he was murdered by one of his officers. Giles, *Biog. Dict.*, p. 21.

2. Wang Chin; he lived in the early days of the Tsin dynasty which

王 浚

晉

succeeded the Three Kingdoms, about 250. He distinguished himself against the southern kingdom of Wu, and in 280 captured its capitol, Nanking, for

吳

Szi Ma Yen. Li Ung Bing, outlines of *Chinese History*, p. 106.

司 馬 懿

3. Han Ch'in Hu; 527-281, a general under Wu Ti of the Later Chou

韓 擒 虎

武 帝

dynasty and Yang Chien, of the Sui dynasty. His great achievement was

隋

the conquest of Ch'en, in the Yangtse Valley. *Ibid.*, p. 125.

陳

000

4. Li Ching; 571-649, an official under Tang Tai Tsung, who con-

李靖

唐太宗

quered hordes of Turkic invaders, and later became president of the Board of Rites. Giles, p. 245.

5. Su Ting Fang; in 660, under Tang Kao Tsung, he conquered

蘇定方

唐高宗

the Korean country of Pai Chi, and annihilated a Japanese fleet which

百濟

came to the assistance of the Koreans. Li Ung Bing, p. 140.

6. Ko Tzi Yi; one of the leading officials of Tang Ming Huang,

郭子儀

唐明皇

and the chief aid of that unfortunate monarch during the rebellion of An

安

Lu Shan. For twenty years he was one of the leading men of the country,

祿山

and was appointed prince of Feng Yang. *Ibid.*, p. 146.

7. Tsao Pin; 930-999, a general of Chao K'uang Yin, the founder

曹彬

趙匡胤

of the Sung dynasty, who became famous for his capture of Nanking without bloodshed. Giles, p. 759.

8. Han Shih Chung; died 1151, under Sung Kao Tsung was suc-

韓世忠

宋高宗

cessful against Western Hsia and the Golden Tartars, and won a naval battle

西夏

on the Yangtse, but like Yo Fei, he was defeated by the machinations of

岳飛

Ch'in Kuei, although, more fortunate than Yo, he ended his life in the peaceful

秦檜

possession of his honors. *Ibid.*, p. 251.

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9. Hsu Ta; 1329-1383, the chief supporter of Chu Yuan Chang, the

徐達

朱元璋

founder of the Ming dynasty. In driving out the Mongols he is said to have
明

taken more than a hundred cities without a single case of murder or rapine.
Ibid., p. 310.

10. Hsiu Nieh Wu; a transliteration of Hulagu, the son of Tuli and

修烈無

grandson of Jenghiz Khan. He conquered Persia in 1258 and founded a
Mongol dynasty there. *Encycl. Brit.*, Mongols.

11. Feng Shen; a general of the first Ming emperor, Hung Wu, He won

馮勝

洪武

a great battle over the Mongols at Lake Buyur in 1388. Li Ung Bing, p. 232.

ON THE WESTERN ALTAR.

1. Chao Yun; died 229, a general of Liu Pei in the wars of the Three

趙雲

劉備

Kingdoms. He saved Liu's son twice. *Giles*, p. 83.

2. Hsieh Hsuan; the nephew of Hsieh An, a statesman of the Eastern

謝玄

謝安

東

Tsin dynasty. In 384, Hsieh Hsuan defeated Fu Chien, of the Former

晉

符堅

前

Ch'in dynasty, in the battle of the Fei. Li Ung Bing, p. III.

秦

淝

3. Ho Yiu Pi; a colleague of Han Ch'in Hu, who served under

賀若弼

韓擒虎

Yang Chien, for whom he captured Nanking in 586. *Ibid.*, p. 125.

楊堅

000

4. Wei Tsi Chin Teh, or Wei Ch'ih Kung; helped the prince Shih

尉遲敬德 尉遲公

Min, who later became T'ang T'ai Tsung, kill his brother, when the latter

唐太宗

had conspired against their father, the emperor. Wei later subdued the feudal lords. *Ibid.*, p. 133.

5. Li Kuang Pi; died 745, cooperated with Ko Tzi Yi, against the

李光弼

郭子儀

rebel An Lu Shan, and later defeated Shih Szi Ming. Giles, p. 447.

安祿山

史思明

6. Wang Yen Chang; 862-922, a well known soldier under the Later

王彥章

Liang dynasty, who resisted all attempts against his loyalty, and being cap-

梁

tured, preferred death to joining the enemy. *Ibid.*, p. 850.

7. Ti Ch'ing; died 1057, a general of Sung Jen Tsung, noted for his

狄青

宋仁宗

generosity, uprightness, and willingness to share the hardships of his men.

His successes were gained against the rebels Chao and Nung. *Ibid.*, p. 725.

8. Liu Ch'í; a general of Sung Kao Tsung, who conquered Western

劉錡

宋高宗

Hsia and defeated the Golden Tartars at Hsün Ch'ang. He was made com-

順昌

mandar-in-chief about 1130.

9. Ko K'an; a Mongol general whose name was Kuka Ilka. He won

郭侃

his principal victories against Persia countries. He was a relative of

Subutai. Bretschneider, *Med. Res.*, Vol. I, p. 4.

SHRYOCK — The Temples of Anking.

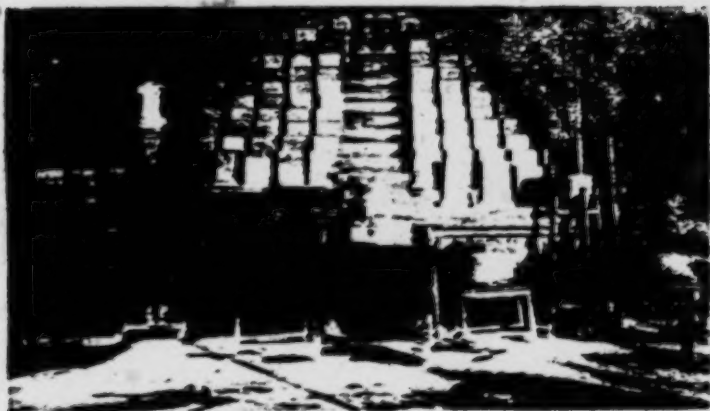
Pl. 19

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Outside an Ancestral Temple.

778



The Ancestral Tablets.

[facing p. 160]

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- 000 10. Ch'ang Yu Chun; 1330-1369, a general of Chu Yuan Chang. He
 常 遇 春 朱 元 璋
 was never defeated.

11. Lan Yu; the brother-in-law of Chang Yu Chun, whom he aided
 藍 玉 常 遇 春
 against the Mongols.

12. Chou Yu Chi; a general of the last Ming emperor, Ch'ung Chen.
 周 遇 古
 He defended Tai yuen against the rebel Li Tzi Ch'en and was killed
 太 原 李 自 成
 after heroic fighting.

I have tried to find English references for these men as far as possible.

APPENDIX 6

GODS WORSHIPPED BY DIFFERENT GILDS.

776
441
Barbers. Lao tsu.

老祖

Fortune Tellers Hsiao Peh Hsuen.

蕭伯軒

Bankers, Cloth Merchants, Vegetable and Live Stock Dealers, and by merchants generally. The Tsai Shen (God of Wealth).

財神

Water Carriers. The Lung Wang.

龍王

Physicians and Medicine Dealers. The Yo Wang, Sen Szi Miao.

藥王 孫思邈

Fish Dealers. Hua T'o.

華陀

Carpenters and allied trades. Lu Pan.

魯班

Tailors. Hsien Yuen, or Huang Ti.

軒轅黃帝

Cooks, Confectioners and Shoemakers. The Lei Tzu (Thunder God).

雷祖

APPENDIX

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Metal Workers and Innkeepers. Li Lao Chun, or Lao Tzi.

李老君

Actors. Three gods named T'ien, Tu and Ko.

田寶郭

771

441

PROVINCIAL GILDS.

Fu kien. T'ien Hou.

福建天后

Liang Kuang. Kuan Ti.

兩廣關帝

Hu peh. Kuan Ti.

湖北關帝

Che kiang. Wen Ch'ang and Kuan Ti.

浙江文昌關帝

Hu nan. The mountain Heng Shan, one of the five Taoist peaks.

湖南衡山

Kiang si. Hsu Chen Chun.

江西許真君

An hui, not in Anking, of course. Wan Kung.

安徽皖公

This list does not pretend to be exhaustive. For various reasons I could not find out the patron saints of several provincial gilds.

APPENDIX 7

THE PRINCIPAL FESTIVALS OF THE CHINESE CALENDAR.

527 A list of anniversaries and saint's days could be made out which would rival a Catholic calendar, some of which have been already mentioned, but here we will give only the national days, which are usually unconnected with any particular religion. Many days are therefore omitted which are generally popular, such as the birthday of Kuanyin. It will be noticed that the dates given are nearly always the 1st and 15th of the month, which are the new and full moon, respectively, or days when the number and day of the month are the same, such as the 2nd of the 2nd month and the 3rd of the 3rd month.

1. Hsin Nien, or New Year : the first day is the new moon and usually

新年

falls in February, but the addition of about seven intercalary months in twenty years indicates the considerable variation. The New Year period lasts for fifteen days and the observances are too numerous to give in full. They usually include family reunions, with feasts and the worship of ancestors, New Years calls, baths, new clothes, cleaning of the house, the smearing of chicken blood on a paper which is placed outside the door, and a good deal of gambling. It is the only time of the year when drunken men can be seen on the streets of an unforeignized Chinese city. Among the events of the fifteen days period are :

The worship of the City-God.

The worship of the God of Wealth.

The marriage of the rats, when people go to be early and paper flowers are strewn above the bed to bless the rodent nuptials.

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The driving away of ghosts and demons, especially foxes, by noise, lights and fires in which aromatic leaves are burnt.

The sending away of the ancestors.

The placing of the new picture of the Kitchen God above the stove.

The period ends with the Yuen Hsiao Chieh, the Festival of Lanterns,

元宵節

on the 15th. It seems to be held in order to secure rain for the spring ploughing. Illuminated paper dragons are carried through the streets and into houses, bringing luck for the year.

2. The 2nd of the 2nd month, when the Earth Gods are worshipped.

3. The Ch'ing Ming a spring festival whose date varies around the first

清明

of April, when the dead are worshipped at their graves. Formerly a fast was observed.

4. The Shan Tzi Chieh, on the 3rd of the 3rd month, a day of sacrifice

上巳節

to spirits. An old custom, now dying out, was to bathe in order to cleanse away evil influences, and many went into the country on picnics. On this day the « Lights of the Dead » are seen.

5. On the 19th of the 3rd month, women worship the sun and fast. It is not far away from the western May Day. I have been told that in ancient times May Day customs existed, but they have disappeared.

6. The Tung Wu, or Dragon Boat Festival, on the 5th of the 5th month,

端午

which falls about the summer solstice. It is evidently a rain festival. There are races between boats whose prows are shaped to resemble dragon heads, paddled like canoes by some tens of half naked men, to the accompaniment of gongs and firecrackers. The story of the poet and statesman, Ch'u Yuen,

屈原

seems to be a later attempt to explain the practice.

1 [Errata: should be customs. Cf. Errata
sheet, p. 204, cat. 116 -- Analyst]

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7. The 15th of the 7th month, a time for the worship and propitiation of ghosts and spirits, when the Yu Lan Hwei is held.

8. The Ch'ung Yang Chieh, on the 8th of the 9th month, when people

重陽節

ascend hills, pagodas and high places. An apocryphal story has been invented for this practice also.

9. The Chung Ch'iu Chieh, or Mid Autumn Festival, on the 15th of the

中秋節

8th month, in honor of the moon. Special cakes are offered to her, together with fruit, wine and tea.

10. The Shih Yueh Chao, the 1st of the 10th month, when spirits and

十月朝

ghosts are worshipped.

11. The Tung Chih, or Winter Solstice, when sacrifices are offered to

冬至

ancestors in the clan temples.

12. The sending of the Kitchen God to heaven on the 23rd of the 12th month.

13. The "Little New Year" when the ancestors are welcomed back to the home, on the 24th of the 12th month.

There are numerous customs observed on New Year's Eve, such as the lighting of all the rooms in the house.

The only careful study of Chinese festivals that I know of is De Groot's account of the festivals of Amoy.

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APPENDIX 8

THE PLACE OF FIRE IN CHINESE RELIGION.

There seem to be a number of ideas underlying the use of fire in Chinese religion, which may be summarized as follows ;

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822

1. As an honor to the god or spirit.
2. As symbolizing or embodying souls or spirits.
3. As a means of transferring material things to the spirit world.
4. As a purifying and protective agency.

There does not seem to be evidence that fire is used to assist or represent the sun, or to aid in fertilizing the earth, but it would be rash to say such ideas do not exist somewhere. Food offered as a sacrifice is sometimes cooked, sometimes not, but there are no " Burnt offerings " in the temples of Anking.

I. Lights seem to be a necessity in every religious observance, or at least to those held indoors. Candles are always present, and in temples, oil lamps are placed in conical frames, a hundred or more to one stand, giving a dazzling and brilliant effect. The lowest number used is two, but the more lights, the more honor and reverence to the god, so that on festivals a large temple will be ablaze with dancing flames.

2. On New Year's Eve, when all Chinese are home if it is possible, each person lights a lantern or lamp, and woe to the unlucky man whose light is extinguished or paper lantern burnt, for evil will surely find him within the

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822

year. It would seem that the flame has some connection with the soul, or that such a belief gave rise to the custom. The illumination of paper dragons and other animals at such festivals as the Yuen Hsiao Chieh may also illustrate the idea. On the Shan Tzi Chieh, the 3rd of the 3rd month, men see at night the "Fires of the Dead" (K'an kwei ho), which seem to be something like

看鬼火

the Will of the Wisp. The more lights are seen, the greater the number of deaths within the year.

3. At funerals, paper houses, servants, money and other objects are burned in order to provide comforts for the newly released spirit. Petitions are addressed to gods and burnt, the flames carrying them to the desired destination. Possibly the burning of the sacrifice served a similar purpose.

4. Fire is also used as a cleansing and protective force. Lights are lit to drive away evil spirits, and the noise of gongs and firecrackers is useful in the same way. When a coffin is carried out of the house in a funeral procession, it passes above a fire on which wine is thrown, and when a man has unexpectedly met something unfavorable, such as a coffin, his family may build a fire over which he leaps. At the Dragon Boat Festival, fires are built with a plant called *Ai* which gives out a sweet odour and is said to kill mosqui-

芝

toes, but as the fires are built on this day only, the original reason for the custom was probably protection from spirits. When a bride is about to enter her future home, relatives of the groom hand her a dish containing fire, which she places on the floor of her sedan chair between her feet. There does not seem to be any Chinese custom of driving animals through fires, but at a memorial service held at the end of the period of mourning, the chief mourners throw their coarse, white garments across the fire to destroy evil influences. They also run round the fire, kneel down, and lament, while making a great noise to drive away devils. Fires are lit at a number of Chinese festivals, for instance, the Shih Yueh Chao and the Little New Year.

1 [Errata: should be Chih. Cf. Errata sheet, p204, cat. 116 -- Analyst]

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The Tomb of the Student Killed by Soldiers.



Anking and the Yin Chiang Tzi.

[facing p. 168]

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Baths are also used to cleanse from evil. An old custom, now almost abandoned around Anking, was to bathe on the 3rd of the 3rd month, a day for the worship or propitiation of spirits, which would fall sometime in April. On the 6th of the 6th month people wash in rivers, and throw dogs and cats into the water, while children are washed in water which has been set in the sun. Some families have a ceremonial washing of feet on the 27th of the 12th month, and everyone bathes for the New Year.

APPENDIX 9

ANCESTRAL TABLETS.

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Without counting the gravestone, there are three kinds of tablets used in commemorating the dead.

1. The temporary soul tablet, called Ling, a gaudy affair of red paper

靈

with the name of the departed in gilt characters, which is used at the funeral and is burnt after one year.

2. The permanent soul tablet, usually called Shen Chu, but sometimes,

神主

in the case of great men, Shen Wei. If is made of two flat pieces of wood

神位

about six inches high and two wide, set on a stand in such a way that they fit together as if they were one piece, the inner overlapping at the top. The outer face contains a line of eleven characters down the center, beginning with the name, and ending with the word Chu, the character whose dotting is

主

described by De Groot. In the lower left hand corner is a name, usually that of the eldest son, the "Continuator", The inner face has the same eleven characters in the center, while on the right is the date of birth, and on the left the date of death. The number of characters must be the same on both sides, and must be odd. This tablet is not placed in the ancestral temple, but

remains in the home, where it receives regular worship or reverence. Usually it is placed in an elaborately carved wooden case. It is the tablet of one person only.

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769

3. The tablet in the ancestral temple, called Shen Wei. This is a single

神位

flat board a foot high by eight inches broad, also set on a stand, and placed on the same shelf with others belonging to the same generation. It has the names of a number of persons, perhaps as many as ten, but no dates. I have not found any distinction between men and women, the latter appearing in their husband's temple. More detailed records of the family history are kept in books at the temple.

So necessary are these tablets that various devices have been adopted for unusual situations. In Anking there is a public home for destitute old women, and in it is a temple containing the tablets of inmates who have died without any family. Children are often adopted in order that the worship may continue. The custom has even spread into Buddhism, and Buddhist temples may preserve the tablets of their monks. At the Yin Chiang Tzi there is a hall devoted to this purpose. Doolittle (*Social Life of the Chinese*, vol. 2, p. 227) describes "no offspring altars", where the tablets of families which have entirely died out are placed.

Besides the graves and tablets, persons of distinction, both men and women, may be commemorated by halls or temples, by P'ai Lou, or stone arches, and by large stone slabs set on the backs of tortoises. The temples contain P'ai Wei. Confucius therefore has several hundred tablets scattered over the country, which to me seems evidence that only reverence is paid him since there is no doctrine of omniscience or "Real presence" which would enable his spirit to be in so many places at once.

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K. H.

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ERRATA

- 000 p. 10, line 9. For « waht », read « what ».
p. 17, line 19. For « Shanq », read « Shang ».
p. 20, line 22. For « Chin », read « Chih ».
p. 25, line 21. For « Chingtechchen », read « Chingtehchen ».
p. 55, line 27. For « Szi Ma », read « Szi-ma ».
p. 68, line 21. For « Szi », read « Shih ».
p. 99, line 5. For « this », read « his ».
p. 100, line 11. For « Ki », read « Chi ».
p. 105, last line. For « Ki », read « Chi ».
p. 115, line 21. For « everyrwhce », read « everywhere ».
p. 116, line 25. For « ihe », read « the ».
p. 154, line 15. For « Nan », read « Lan ».
p. 155, line 20. For « Mie », read « Mieh ».
p. 165, line 22. For « custums », read « customs ».
p. 168, line 19. For « Ai », read « Chih ».

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